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I N T O T H E

Principal SCOPE and DESIGN

O F T H E

B O O K of J O B.

By *WALTER HODGES*, D.D.
Provost of Oriel College, Oxford.

This is his Name whereby he shall be called, The Lord OUR RIGHTEOUS-
NESS. Jer. XXIII. 6.

And unto the Church of the Laodiceans write, These Things saith THE AMEN,
THE FAITHFUL and TRUE WITNESS—Because thou sayest, I
am rich, and increased with Goods, and have Need of Nothing, and knowest not
that thou art wretched, and miserable, and poor, and blind, and naked; I coun-
sel thee to buy of me Gold tried in the Fire, that thou mayest be rich, and robest
Raiment, that thou mayest be clothed, and that the Shame of thy Nakedness
do not appear, and ansint thine Eyes with Eye-Salve, that thou mayest see.

Rev. III. 14—17.

The Prophets and the Apostles, those darker and more clear Evangelists, do so
unanimously and assiduously celebrate the Messiah, that when I read and confer
them, I sometimes fancy myself present at our Saviour's triumphant Entrance
into Hierusalem, where both those, that went before him, and those, that fol-
lowed after him, sung Hosannah to the Son of David.

The truly honourable and learned Mr. Boyle upon the
Style of the Holy Scriptures.

THE SECOND EDITION.

L O N D O N :

Printed for JAMES HODGES, over-against St. Magnus's
Church, London-Bridge. M.DCC.LI.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

Printed by J. Sturges, at the University-Press, in the Year 1704.



Preliminary Discourse.

DIVINES have usually considered the Church of God under three principal Divisions, which may be termed its different States or Modes of Existence. The *first* is described under the Title of the Patriarchal Dispensation, reaching from *Adam* to the Publication of the Laws at Mount *Sinai*. The *second* commences at the Delivery and Promulgation of those various Ordinances which were given to the *Jews* or *Israelites* by the Ministry of *Moses*, and is therefore called the *Mosaic* Dispensation; which continued in force till our Lord declared upon the Cross—*It is finished*. Under the *last* Period is comprehended all that Space of Time which hath already passed, and is to come between the two Advents of Christ, distinguished in the Scriptures by the Phrase of the *last* or *latter* Days.

As the following Sheets treat principally of Events and Transactions which are supposed to have happened under the *first* Stage of the three just mentioned, and what may be called the original Condition and Government of the Christian Church, it is proper, I think, to remind the Reader of some Particulars concerning it.

During this State, the Church had a Rule of Faith and Practice, according to which Be-

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lievers

Preliminary Discourse.

lievers, then called *the Sons of God*, were to form their Conduct, and upon the Observation of it to apply the Promise, and to trust in God for what was afterwards called *The sure Mercies of David*. *Abraham*, we are expressly told, made this Application, and *looked for a City, whose Builder and Maker was God*—that he *saw the Day of Christ*, and from that View was filled with the highest Joy. There are indeed so many plain Proofs of a revealed Religion, of an instituted public Worship and Ritual upon the Mediatorial Scheme being then in use, as leave no Room for any reasonable Doubt, though many Doubts and Objections have been raised by unreasonable Men. The Sacrifices of *Cain* and *Abel* were offered very soon after the Fall; and from God's accepting *one* and rejecting the *other*, may be fairly inferred that there were some given Laws concerning such Offerings, the due Observation of which rendered the Service of *Abel* acceptable, as the Neglect and Contempt of them was the Reason of God's rejecting the Offering of *Cain*. Upon the Birth of *Enos*, the Son of *Seth*, we are told *that Men called upon the * Name Jehovah,*

* Mr. *Smith*, in his *Essay upon the Sunday-Sabbath*, printed in the Year 1694, and dedicated to *Queen Mary*, cites great and approved Authorities for rendring these Words as they occur in *Gen. XII. 8.* being the very same as here in *Gen. V. 26.* *to call or preach IN or OF the Name Jehovah.* “The *Hebrew* and *LXX*, says he, lead to that Sense—*Vocavit in Nomine Domini, He called, or PREACHED IN the Name of the Lord*—that is, he professed the true Worship of
“God.”

Jehovah, in which Name the Doctrine of the Redemption might perhaps be farther opened ; so that when the People were assembled to invoke this Name in their public Worship, they could not be left to their own Imagination as to the Form and Rites of this Worship or Invocation, much less be ignorant of their Object of Adoration. I shall not presume to assert what might be intimated in the Communication of this Name ; but the *Jews* seem to have been under fearful Apprehensions of a Discovery here, by the great Pains they have taken to prevent any, the Rabbies teaching their Disciples that the Word is not to be *pronounced*, though the Scriptures seem to fix an honourable Mark upon the Persons and Time when this blessed Name was invoked as the true Object of Worship. Whether we are to obey God, rather than such as have made use of all Artifices to obscure and hide the Christian Sense of the holy Books, let Christian Believers judge. By the Text saying, that Men *began* at that Time to call upon the Name *Jehovah*,

A 2 hovah,

“ God.” So *Malvenda* — *Prædicavit DE Nomine Jehovæ*, He *preach'd* OF the Name of God. So *Piscator* and *Ainsworth*, “ *Charah, clamare* — To call to God is to *pray*, to call to Men is to *preach* ; and “ from *Charah* seems to be derived *κηρυσσειν*, to *preach* “ or *proclaim*.” Hence one would think that the Mystery of Christianity, or Scheme of Redemption, was wrapped up in the Name *Jehovah*, as the unfolding, or expounding it seems to have been the Subject Matter of what may be called the Patriarchal Sermons, which were probably delivered every Sabbath-day for the Edification and Consolation of the Church of God.

Jehovah, some suppose that there was an Interruption of the regular Service upon the Death of *Abel* till *Seth* was qualified for, and appointed to the sacerdotal Function. An Objection has been made to what is here said, in the Text concerning Men's calling upon the Name *Jehovah* at this Time from another Passage, *Exod. VI. 3.* where we read—*And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God almighty, but by my Name Jehovah was I not known unto them.* But the latter Clause of this Verse requires, I presume, an interrogative Construction, and so to be rendered—*And by my Name * Jehovah was not I known to them?*

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* It is said of *Abraham* expressly *Gen. XII. 8.* That he builded an Altar unto *Jehovah*, and called upon the Name *Jehovah*, in the very Words which are used in the last Verse of *Gen. IV.* We read in *Gen. XXVI. 25.* That *Isaac* builded an Altar at Beer-Sheba, and called upon the Name *Jehovah*, the very same Words used here as in *Gen. IV.* and XIIth above cited. The Lord made himself known to *Jacob* in the Vision of the Ladder by the Name *Jehovah*, and said *Gen. XXVIII. 13.* *I am the Lord (Jehovah in the Original) God (Elahi, Fœderator, Covenanter) of thy Father.* The Reader may judge now whether the Lord was known or no to *Abraham*, *Isaac*, and *Jacob* by his Name *Jehovah*, and must, I think, approve of what is above suggested concerning the Expediency or Necessity of rendring the Clause in *Exodus* above produced interrogatively. Besides, there is no Word in the Original to justify this exceptive *but* in the *English* Translation: אֲנִי is the *Hebrew*, which ought to be rendered—*nonne, vel annon, etiam*—See *Masceff's* Observation upon the Construction of this Adverb, and the Original of *Malachi II. 15.* See likewise the Phrase of *invoking in the Name Jehovah*, *Zephaniah III. 9.*

Preliminary Discourse.

v

The Distinction of clean and unclean Beasts before the Flood is a Demonstration that a Body of Laws had been given, and was then in Force, touching the Particulars of an appointed public Worship; and the Account of *Noah's* Sacrifice immediately after his Deliverance, without any new Direction, is an unanswerable Confirmation of this great Truth. Though this Text of Scripture stands out so full to Observation, yet it has been taken so little Notice of by a certain Set of Writers, that I shall here transcribe it as conclusive Evidence in the Case before us.

Gen. VIII. Ver. 20. *And Noah builded an Altar unto the Lord, and took of every clean Beast and of every clean Fowl, and offered burnt Offerings upon the Altar.*

God says of *Abraham*, Gen XXVI. 5. *Abraham, obeyed my Voice, and kept my Charge, my Commandments, my Statutes, and my Laws.* These Expressions comprehend the various Branches and Divisions, whereby that Body of Laws, which was given at *Sinai*, was in its several Branches described and distinguished. Here are specified *MITSOTH Præcepta*, **CHUKOTH Statuta*, and even *TOROTH Leges*. We are told, that the first of these Expressions signifies principally *negative* or *prohibitory* Laws, though it is used in its Root for

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giving

* “Significat non simpliciter præcipere, sed mandato “interdicere.” Gen. II. 16. 1 Kings II. 3. see Leigh upon this Root.

giving any Commandment with Authority and Power to bind. It is likewise said in *Leigh*, upon the Word translated *Statutes*, that the *Hebrews* called the *Ceremonial Laws* CHuKKIM, and that the *Hebrew* CHoK usually denoteth the Rules, Decrees, and Ordinances about God's *Worship*, as the Decree of the *Passover*, the Decree of *dress*ing the *Lamps*, of the *Priest's Office* and *Garments*, of the *Sacrifices*, &c. TOROTH, here translated *Laws*, signifies, I suppose, the whole Body of positive Laws or the revealed Will of God, commanded to be observed for the Government and Discipline of his Church in general, and to direct the Conduct of each individual Believer. The Word TOR is expounded *Dispositio, Forma, Series, Ordo, Ratio*; from whence, I suppose, the Word TORAH is derived, by which Name the *Jews* describe the *Pentateuch*, as being an orderly Disposition of Precepts. *Leigh* says likewise that TORIM (from the singular TOR) signifies, *Gemmæ Ordine dispositæ et colligatæ, Ornamenti Genus*, translated in our *English Bible*, *Cant. I. 10. Rows of Jewels*: Such are the divine Laws to such as obey them, the most precious and valuable Gems that can adorn the Faithful. Here then we have Evidence not to be questioned, that the Patriarchal Church had their Ritual, affirmative and negative Laws and Precepts, a regular *Torah* or Body of Laws to direct their Obedience, to which they were bound to conform their Conduct

in all Parts of Duty. Accordingly we find that * *Jacob*, *Gen.* XLVI. 1, offered Sacrifices at *Beer-Sheba*, that he erected and consecrated Altars in many Places, and left the Memorials of a fixed and well-known Manner of Worship by building what we may call Churches, where he was honoured with the divine Presence and Appearance. The Names of these Places, so set apart for divine Service, speak the same Thing as was intended by their being given them at the Time of their Dedication. *Beth-EL* is the *House of God*, *Peni-EL* the *Faces of God* †, so called, I think, from the *Cherubic Faces* placed therein— So of divers others. I shall rest this Point upon what hath been said, without troubling the Reader or myself with more Citations to the same Purpose. The *moral Law* may be presumed to be as full and compleat in its Kind, as was That which related to Matters of Faith, which looked altogether towards a Redeemer. Nay, some disinterested Writers of great Authority have asserted, that this Law was as clearly revealed, and practised upon as right Motives and Principles among the Patriarchs, as it hath been amongst Christians since the Publication of the

A 4 Gospel.

* It is said *Gen.* XXXI. 54. *Jacob offered Sacrifice upon the Mount (or killed Beasts, saith the Margin of our Bible — Ma'elavit Vi'ctimam, says the Version of Pagninus) and his Brethren were called to eat Bread with him (LeChEM) i. e. to partake of the Sacrifice, and thereby join in that religious Assembly.*

† *Psalms* LXXXI. 5.

Gospel. * *Eusebius* brings Authorities for this Opinion from the Book of *Job*, which may be called the Patriarchal Bible.

The Reader may see a more ample Display and minute Deduction of the Patriarchal Tenets in the learned *Heidegger*, and many other Authors, who have purposely treated of this Subject. But the Ignorance, or designed Misrepresentation of the *Jews* must appear to their Confusion from the above short Account of this Matter. These Men are not ashamed to call this Space of Time, from *Adam* to *Moses*, by the
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* See *Demonstrat. Evang.* Lib. I. Chap. V, VI, VII. I hope the Reader will peruse these three Chapters, as he will receive fuller Satisfaction from thence than can be had from a few Extracts, and it is of great Importance to see this Point well stated and settled. He says, that the Patriarchal Religion, and That which was universally spread by Christ, was plainly in Substance one and the same; that the *Word of God*, whom we call *Christ*, was known to them as well as to us; that their and our Religion is one common Religion; that this Christ was named *God*, *Lord*, and the *Angel of God*; that he appeared to *Abraham*, and other Patriarchs, the Friends of God; that it is not just or lawful to say or suppose it was any other but him, who, after due Trial, answered *Job*; that on this Account Believers before *Moses's* Time were called *Christians*, applying to them what the *Psalmist* says, *Touch not mine Anointed, Christes meos*, &c. that the Law or Testament given to the Patriarchs was of a more excellent Kind than what was given by *Moses*, to cure the *Jewish* Nation of their Love of idolatrous and superstitious Customs, which they learnt in, and brought from *Egypt*. He afterwards cites and compares several Passages of exalted Morality in the Book of *Job* with those delivered in the Sermon on the Mount, which are full in Point, but are too long to be inserted here.

the Name * of *Emptiness* and *Desolation*, using the same Word to describe it (*ToHU*) as we read in *Genesis* to set forth the chaotic State of the material World, translated in our Bible, *without Form*. Hence they would intimate and infer an analogous Resemblance between the infant State of Nature and Religion, and they would draw this Conclusion from the Positions cited in the Margin—That as Nature lay in a confused, shapeless Mass, like the *Aristotelian Materia prima*, till Light gave her Form and Comeliness; so Darkness, Idolatry, and Superstition reigned; till the inspired Light in the Hand of *Moses* dispelled and banished such Darkness, together with her Concomitants, introducing in their Places Law, Order, and a just Disposition of all Things, according to the above given Interpretation of the Word *TORAH*. For this Reason they call *Moses* *THE* Lawgiver, as being the first who had any just Claim to that Title: Sometimes he is called *THE* Engraver (derived from *CHOK*) from the Exaration, I suppose, of the two Tables. They are indeed graciously pleased to allow, that *Noah* had some Sort of Direction in Matters of great Consequence to the Preservation and Peace of Mankind, under the Title
of

* “ Traditio Domus *Elibæ* — Sex mille Annos durat
 “ Mundus: Bis mille Annis *Inanitas & Vastitas*—Eis
 “ item mille Annis *Lex*, *TORAH*—Denique bis mille
 Annis *Dies Christi*.” *Witz. Judæus Christianizans*,
 pag. 189. where the Original is set down.

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of the * *seven Precepts of Noah*.—*Grotius* and *Selden* will give any Reader a full Account of them—But these Assertions must appear, I think, from the Scripture Authority here cited, to be Rabbinical Fictions and lying Fables, too absurd to need a more special Refutation.

The State of Religion having been so far considered, and sufficient, undeniable Evidence having been produced, that a Rule of Faith and Practice was revealed and given to the Church throughout the Patriarchal Dispensation, by which the whole Duty of Man was taught and limited, which Rule was observed and obeyed by the *Beni Elabim*, or *Sons of God*; let us view the opposite Scheme, the Rise and Progress of Infidelity, how it began and grew, during this Period, among the Sons of *Adam*, called in after Times the Sons of *Belial*.

As true Religion was founded upon, and always consisted in an Obedience to the declared Will of God, so the Rise and Progress of Irreligion was, and hath in all Times been an Opposition to such declared Will of God. The *latter* hath appeared in as many Shapes as its Founder, who hath upon Occasion *transformed himself into an Angel of Light*. Accordingly an Appearance of fair Reasoning, and an engaging, assumed Concern for the Cause of Truth, and the Happiness of Man, have been the most fatal Instruments made use of to destroy him. As this Opposition is now best
known

* See *Heidegger*, *Witz*, &c. concerning these.

known by the Name of DEISM, I shall use that Word in what I have to observe upon this Subject. *Deism* was very near coeval with Revelation. Upon the Declaration of God's Will to *Adam*, and the Terms of his Acceptance, the Founder of Deism appeared to contradict and oppose the divine Precepts. *Hath God, says he, said? &c. you shall not surely die*—instructing hereby his Children of all Ages in that Kind of Sophistry, which hath been used to evade and pervert the plainest Doctrines and Precepts which have been written for the Government of human Actions. Modern Deists might have varied the Phrase a little as to the Letter, though the Sense and Intention would be the same—They might have said that Death, *as such, strictly and properly speaking*, would not be the Consequence of their eating of this Fruit. But lest a bare, flat Contradiction, or silly Distinction should not succeed, he promised Wisdom, and an Equality of Understanding with the supreme Powers*. The Consequence of this, they knew, would be Independence, and a Right to examine the Reasonableness of the Laws of God: Nay in such Case, the Right of Legislation itself was rendered doubtful, if not entirely subverted, as giving and receiving Laws implies superior Authority and Subjection. However, this Logic with all its Absurdities then
pre-

* *You shall be as Gods, &c.* The Translators here seem unawares to allow the plural Interpretation of *Elahim*.

prevailed, and, notwithstanding its fatal Consequences from that Time, hath seldom failed at any Time since under the Management of the same Sophister. From his Success against *Adam*, his Followers were called in the first Ages, from *Adam* in his vanquished State, *Sons of Adam*; and from the Effect of Disobedience, and as a Title descriptive of his great Victory, he seems to have assumed the Name of * *HARUM*. The Text tells

* We may now determine who founded the Temple of *Haram*. *Tournefort* tells us, Vol II. pag. 311. 8°. Edit. “ They, viz. the Mahometans, look upon the “ Temple of *Haram*, which is that of *Mecha*, as the “ Work of *Abraham*.” Some learned *Arabians*, in Order to disguise their true Founder, might pretend that *Haram* by an easy Transposition of Letters was the same Name with *Abraham*. But as this Solution is attended with as great a Falsehood and Absurdity as any in the *Alcoran*, the Devil must be allowed his Mark of Ownership and Claim under his own Name *Haram*: For whoever will compare the Ages of *Abraham* and *Mahomet*, must have the Credulity of an Infidel to believe that *Abraham* could found the Temple of *Mecha*. But absurd as this *Mahometan* Fiction appears to be, *Tournefort* is pleased to say, Vol. II. pag. 283.—“ If *Mahomet* had not had “ the Folly to affect to pass for the Messenger of God, “ his Religion had not differed from *Socinianism*;” and at pag. 301, he gives Instances of their Sentiments in Favour of some Parts of our Religion—In their Invocations and Benedictions—After *Mahomet* follows—“ Salvation and Blessing upon thee, *Jesus Christ*, the “ Breath of God, &c.—upon thee, *David*, the Monarch established by God, &c.—upon thee, *Adam*, “ the Purity of God.” But I leave this Point to be settled between these two Allies, as well as what Degree of Relation they bear to *HARUM* and each other. And

tells us that *the Serpent was H A R U M*, *cunning above, &c.* and the Root of it signifies to *make naked*. The ancient *Egyptian* Theology serves greatly to illustrate this Point; and the Memory of this Victor and Victory seems to have been preserved and continued amongst the *Sons of Adam*, or what one may call the conquered Provinces, for many Ages, under the pompous Title of * *Hermes Trismegistus*. The former seems to be derived from the just mentioned *Hebrew* Root; and the latter was probably assumed by the grand Usurper and Deceiver upon the Enlargement of his Power and Dominion, the Title of *Ter* (*Tris* or *Tres*) *maximus* serving to persuade his Worshipers that he was not inferior to that Being,
to

as *Bellarmin* and *Socinus* agreed in many Particulars, his Claim may be likewise stated and determined at the same Time.

* The Reader may consult *Stillingfleet's Orig. Sacr.* upon this *Hermes*, and the Authorities cited there. *Abbé Banier* will likewise help him to other Writers upon this Subject. Dr. *Stukely* says in his *Abury*, pag. 98. "Many think that *Mercury* was no mortal Man." But he was such a Thief, that he stole *Hercules's* Club to make a better Figure, and appear a God of Strength as well as Cunning, as may be seen in the Representations of him exhibited by *P. Montfaucon*. *Hercules* indeed (of *Tyre*) was even with him, by taking upon himself one of the Attributes, which seems properly to belong to the true *Mercury*, as Dr. *Stukely* sets down the Title of *Melicertus* as belonging to the *Tyrian Hercules*: For this Word plainly signifies *King of the Earth* (MELCH ARETS) or *Prince of this World*.

If the Reader should prefer *Fuller's* Etymology of *Melicerta*, he must please himself.

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to whom alone that Name could properly belong, who was though *Three* yet *One*, *Three Persons* yet *One God*, plural and yet singular. This same *Hermes* was *Deus Mercurius*, *Eloquentiæ*, *Fraudis*, *Commercii*, *Astutiæ Deus*, *cujus Insigne est Serpens*, *Caduceus*—The Prince of false Oratory, Pimps, and Projectors of all Kinds, Inventor of the most ingenious and injurious Frauds, the greatest Assistant in all the various Acts of Lewdness, and the most entertaining Harlequin in all the various and foulest Scenes of Debauchery. His Orators are such as confound the original and distinct Colours of Justice and Truth, by the Arts and base Mixture of false Logic and false Rhetorick. These are the true Children of the grand Deceiver, who from the Bar, and sometimes from the Pulpit, recommend themselves, and many a bad Cause and Opinion to the Approbation of deluded Judgments; whereby the civil Rights of Mankind are subverted, and the Foundations of Christianity may be, without a special Providence, destroyed. The *Petafus*, or Wings upon his Hat, the *Caduceus*, or Wand with the Serpents winding round it, which are the *Insignia* or Attributes of *Hermes*, declare his Parentage and Extract; and the Poets seem to have fetched from hence their *Icarus*, who, in attempting to soar beyond his limited Region, fell from the forbidden Place he attempted to reach, and lay floundering in the Waters, a contemptible Object, and Emblem of baffled Pride and profane

fane Ambition. Mr. *Hutchinson* fuppofes that *Hermes*, or *Mercury*, was no other than that Power in the Air, by which Motion is continued after the Body is parted from the firft impulfive Caufe of its Motion, and fo fignifies in its Root to *project* or *throw forwards*. This unaccountable Power was worfhipped, when all Idolatry confifted in paying divine Worfhip to the natural Agents, or fecond Caufes in this Syftem, by the Name of * *Aram*, *Jof. XIII. 27.* which may be wrote *Haram*: He cites the Lexicons for the Derivation of the Word, and the Formation of *Ἐρμης* from it. Admitting this to be true (as I would not fet up my weak Judgment againft fo able a Mafter in this Kind of Learning) I fee no Reafon why the theological Account of this Matter (as That above given may be called) may not be received as well as the philofophical, to answer the feveral Descriptions of this their God. The Name of the Idol in *Jofuab* (upon which Mr. *Hutchinson* founds his Reafoning) is **הרם**; That in general upon which the theological is built is **ערום**: The initial Letters of each, though not the fame, are of the fame Organ, and the latter Part of each, when the Words are analyfed, will be found to be the very fame, from RUM, *he was lifted up*, &c. or R a M a H, *he projected*. The former Syllables of thefe Words wonderfully

* **בית הרם** The Temple of *Haram*, a City of the *Amerites*, fo called from this their Object of Worfhip.

fully agree, by a Consent of Ideas, to describe the true *Mercury*. One signifies *he caused to see*; i. e. opened their Eyes, likewise to *conceive*; and its Noun is the Word for * *Mountain*, a proper Emblem of the Swelling and Barrenness of a proud Mind: The first Syllable of the latter is from the Verb *to make naked*, likewise *to watch to do another hurt*. As the philosophical Idolatry was of so short a Duration, it would be wrong to exclude *that* Sense and Interpretation of the Heathen Theology in this Respect, which flourished and prevailed through so many Countries and Ages.

Here we see the Origin of the illustrious *Hermes*, who hath filled the Books of the Ancients with Accounts of his Tricks and famed Exploits. His being furnished with Wings on his Head and Feet are expressive Emblems of the Seat of his Dominion, as they are of use only in the Air, and are therefore properly descriptive of, and point out to us the *Prince of the Power of the Air*, moving to and fro with Activity and Celerity, like a Bird of Prey, *seeking whom he may devour*. It is agreed, I think, that this *Mercury* was

* St. *Jerom's* Application of this Emblem in his Comment upon *Job XIV. 18.* is very remarkable and apposite. "Montem ergo istum, Diabolum, sine Superbiae Hominem sentire debemus, qui contra Deum, ut Mons, Elatione Mentis tumescit; & ita se erigendo, cadit in præceps ut defluat, & solutus in Pulverem ad nihilum deducitur." D. *Hieron.* Tom. VIII. Ed. Par. MDLXXIX. pag. 38. *The Mountain in Is. XL. 4.* is to be interpreted to the same Sense.

was of *Egyptian* Extract, and is therefore placed among the Sons of *Ham*. Whatever Judgment the Reader may pass upon what hath now been offered him, as a probable Conjecture of the old Serpent and the first *Mercury's* being one and the same, we may; from the concurring Descriptions above given, be very sure that *Satan*, who by Subtlety deceived *Eve*, was the same Being who continued to work afterwards in the Sons of *Adam*, and was the Father of those Children of *Disobedience*, whose high Impieties and Acts of Violence brought a general Destruction upon Mankind. Fratricide and Polygamy soon shewed his prevailing Power; and if the Opinion of learned Men be admitted concerning the Sacrifice of *Cain* and *Abel*, he must have been very busy in the Application of his first successful Oratory. For if *Cain* was rejected upon his not offering an expiatory Sacrifice; and thereby disclaiming any Need of an Atonement to be made for him, he must have opposed the revealed Means of Grace and Pardon, and have set up for Self-sufficiency, and so be the First-born of *Satan*, or the first Deist after the Restoration of Mankind. It will be the same, if we suppose that he might charge himself with Sins of Ignorance and Error, if he thought that a * simple Repentance alone was

* See three Sermons upon this Subject by Mr. Holloway, printed at Oxford. I wish that learned Author could be compelled to publish many valuable Works which he keeps at home ready worked off: They would

was sufficient to intitle him to his Pardon, and wash away all Guilt ; for this was throwing off all Dependency, and saying, that God was obliged to do what is never expected by any reasonable Man from another. Hope and Dependence are different Things — A constant Offender cannot *depend* upon constant Forgiveness, and is not sure that he shall have Time or Grace to ask it. But if his Presumption should flatter him so far, even his Hope, which is the last Anchor, may, as the just Punishment of Presumption, be removed, and give Place to Despair, which we read was the unhappy Case of *Cain*. But the Memory of this dreadful Stroke was soon lost, and a general Infatuation brought on a general Judgment. One would have thought, that such a Judgment—such a Punishment — was sufficient to secure the future Obedience of Mankind, and effectually to have destroyed the Empire of Satan : Besides, Man hereby received all additional Demonstrations of the Sovereignty of the supreme Being, and of the forming and controlling Power of *Jehovah Elahim*. If the Inhabitants of the old World had been made to believe that Things were always in the same Condition they then appeared in, in an eternal Succession of Causes and Effects (how absurd soever such a Supposition must be to right Reason) or that they were formed and subsisted by the Agency of certain Powers in
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be highly serviceable to the Christian World in interpreting the *Hebrew* Scriptures, and in promoting and facilitating the Knowledge of the sacred Language.

the natural and material World ; the Destruction of these Agents, and all the Hosts of them must * undeceive them, and give demonstrative Evidence, that he *who built all Things* was God. The Foundations of TeBeL, the very Heavens were destroyed, the Earth with its Frame dissolved, and thereby Man had the Satisfaction of seeing by what Power it was formed; by the gradual Steps taken in its Reformation. The Airs and Waters had so changed Places, that the Inhabitants of the Air had Nothing to subsist by but the Breath, the Word of God; who need desire no other, no better Subsistence. Every Part of the Universe was restored to its former Use and Splendor, and by such a Display of infinite Power and Goodness the very Foundations of Deism or Infidelity seemed to be quite rooted up: *Noah* and his Family, who could not look into Futurity, might well *shout for Joy*. But that Instrument of *Satan*, human Imagination, was soon set to work again, and prevailed to such a Degree, that in about 100 Years the Affair at *Babel* happened; where there appeared such a Spirit of Rebellion against the most High, such audacious Pride, as required the special Interposition of almighty Power to check it, and prevent the ruinous Consequences of it: *The Lord said, now Nothing will be restrained from them, which they*

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* This Evidence and ocular Demonstration gave the holy Family in the Ark, and in them their Posterity, an additional Proof of the Creation and Creator of this World.

Preliminary Discourse.

have imagined to do. Man was again preserved by a miraculous Expedient, and Order was made to spring out of Confusion, when the true Religion began to rear its Head among the *Sons of God*, in the Line of *Shem*. It is to be observed, that the Builders of *Babel* are expressly stiled in the Original *the Sons of Adam*, according to the above-mentioned general religious Division of Mankind in the Patriarchal Times, though in our *English Bible* they are called Ver. 5. of this Chapter, *Children of Men*.

About 400 Years afterwards, Idolatry had so overspread the Earth, and the *Sons of Adam* so far out-numbered the *Sons of God*, and covered the light Paths of true Religion, that it was deemed necessary to call * *Abraham* out of his Country, from amongst his idolatrous Kindred and Neighbours, in Order to preserve in his Family the true Worship of God, and thereby point out the Way to the Redeemer in the Sacrifices and several Rites, which † *Abraham* had observed and obeyed. The new Rite of Circumcision, when performed in due Time and Manner, was to distinguish this Family; that Men might know by such an Initiation where the true Religion resided; and by submitting to it become the *Sons of God*. The History of the Church, from the Time of this Institution and Separation to the Ministry of *Moses* at *Sinai*, need not be repeated here, as they were probably governed

* *Gen. XII.*

† *Gen. XXVI. 5.*

governed by the Laws and Institutions above-mentioned. But I would observe here, that these made the principal Part of that Body which was given by *Moses* to the *Israelites*; whereas many have supposed that an entire new Set of Laws were at that Time *first* published by *Moses*. But the *Mosaic* Dispensation consisted in the Union and Incorporation of two Bodies of Laws, *viz.* such as were in Force under the Patriarchal Dispensation, and what were first given at *Sinai*. *St. Paul*, I think, describes *both*, alluding to the specific Difference of them. He calls the FORMER a *School-Master to bring us to Christ*, which was surely as useful and necessary in the Patriarchal as *Jewish* State; the LATTER was added because of *Transgressions*. * *Eusebius* seems to

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have

* *Eusebius* says there were other Appointments and Institutions before the Law: What were added, and given by *Moses*, were not made for the Fathers. The *Former*, he says, composed the New Covenant, or what was renewed upon the Abrogation of the *Latter*, and was *That* whereby *Abraham*, *Job*, and all the Friends of God were governed before the *Mosaic* Law, and makes one common Religion with the Christian; whereas *That* of *Moses* was a Law *intervening between the Patriarchal and Christian Dispensations*, εν τῷ μέγιστῷ παρεισεσθῶν νομος, as a Guardian and Governor of Infants and imperfect Souls, and “served (adds *Eusebius*) as a Physician to “cure the whole *Jewish* Nation of that *Egyptian* Disease (*viz.* Idolatry) under which they laboured”—with much more to this purpose. *Demonstr. Evang. Lib. I. Cap. IV, V, VI.* He doth not say in express Words, that the Patriarchal Covenant, or religious Institutions given to *Enoch*, *Abraham*, &c. made a Part of the *Jewish* Law

have had this Distinction in his Eye in what he delivers upon this Subject *. What is therefore strictly and properly called the *Law of Moses* must be those additional Precepts, which were given to cure the idolatrous Usages which had been learnt in *Egypt* and elsewhere, and to preserve them from any the like Infection. A short Specimen of my Meaning may assist the curious Reader to separate and distinguish these different Laws in many Places, and will justify my Observation. We read *Deut. XIV. 1. Ye are the Children of the Lord your God; ye shall not cut yourselves, nor make any Baldness between your Eyes for the Dead*: Which Words plainly imply, that a State of Existence after Death was generally supposed in those Days. Other Laws of this Nature are referred to by *Ezek. XLIV. 17.* which are, I think, unquestionably new additional Laws, added because of *Transgression*, to keep them from concurring

Law, but the Bible proves that very fully. The additional Statutes delivered by *Moses* are those called by *St. Peter*, a *Yoke which neither the then Jews, nor their Fathers, were able to bear.* Acts XV. 10.

* If it be allowed, that the Book of *Job* gives us a full-View of all the important Doctrines and Precepts of the Patriarchal Religion (which seems to be very probable, and therefore deserving the Name of the Patriarchal Bible) it may serve as a pretty sure Touchstone to distinguish what may properly be called the *Law of Moses*, or what was added by way of, or for *Transgression*, and that other Part which was in Use and Force before the general Promulgation of both Bodies of Laws together at Mount *Sinai*.

concurring with the Nations in such idolatrous Ceremonies and Usages as they had been tempted to practise.

I was once induced to think, that *Ezek. XX. 25.* was to be interpreted of these additional Laws, where God says, *Wherefore I gave them also Statutes that were not good* [לֹא טוֹבִים] *and Judgments whereby they should not live.* But upon reviewing this Text, I am persuaded that all the blasphemous, infidel Objections and Inferences, built upon the present *English* Translation and Sound of the Words, will vanish upon a nearer Inspection of the Original, and the plain Meaning of the *Hebrew* Words. The Word for *good* has several consistent Meanings, to be applied differently according to the general Sense of the Passage where it is used. It signified in its first Usage, when God declares that such or such an act of Creation was *good*, what answered the *Intention* of the Creator, and is used in a natural not moral Sense. It signifies likewise what is agreeable and acceptable, as may be seen in *Marius de Calasio*, &c. Both these Senses are comprized under this Expression, as used in this Passage in *Ezekiel*. God gave his People Statutes which did not, through their Perverseness, answer the *Intention* of the Legislator, and such as were not agreeable or acceptable to them. The latter Part of the Verse, *Judgments whereby they should not live*, ought, I conceive, to be rendered, *And Judgments they will not live in*, or according to

them, as the Prefix Δ signifies. Hereby the impious Charge of God's having given his own People bad Laws, to be the Means only of their Destruction, is seen to be without Foundation. The Words look forward by the ν prefixed to the Verb translated *live* (and are rendered therefore by *Montanus — non vivent*) predicting the Apostacy of the *Jews* in Times that were to come.

In the following Part of *Deut. XIV.* the Precepts of the old former Law concerning Sacrifices, and the Rites of public Worship, are repeated and re-enacted. *Circumcision* is expressly referred to the Patriarchal State for its Origin by our Lord himself. Moses *therefore gave unto you Circumcision, not because it is of Moses, but of the Fathers. John VII. 22.*

From this short History of Believers and Unbelievers in the first Period of the Church, it is plain that no Charge of Partiality, or not affording sufficient Means of Instruction to all Mankind, can lie against God. Religion was twice universal; and when it was inclosed, it was out of Mercy to Man, that it might not be altogether lost. Besides, in a Time of Darkness and Inattention to any Thing truly great or good, the spiritual as well as material Light, by being collected into one distinguished Orb, served more for Use and for Beauty—It commanded a greater Veneration and Esteem—and excited its distant Admirers to a nearer Contemplation of it, and
Approach

Approach towards it, in Order to be Partakers of its comfortable and enlivening Rays.

Many Moderns may possibly here demand, where was *natural Religion* during this State of Things, as no Mention is made of it, as it is now commonly understood, in what hath been here said, unless the *Sons* of *Adam* were guided by something of that Kind in the Acts above related of them? But if this be not admitted, I answer, That I have laid before the Reader such a State of Religion as I found described in my Bible, and if it be not there, he must seek it among the several Pretenders to this Power of setting forth the Law of Nature: God, I hope, will incline and enable me to obey his revealed Will, and make me thankful for it. It it be still asked, Is there then no *natural Religion*? After what hath been said upon this Subject by many good and great Men, it will not become me to answer in the Negative, neither is this a Place to be particular. If I may be allowed a Conjecture (and all is so where we have no positive Direction) It is as follows :

In the State of Innocence, there was probably in *Adam* a spiritual Instinct, analogous to the animal, whereby he was directed to embrace every Thing that was offered for the Improvement and Support of the spiritual Life, and to reject every Thing that tended to its Diminution and Extinction. This innate Principle and friendly Bias I would call *Φρονιμα Πνευματος*; as
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the other which usurped the Place of this upon the Fall of Man was what our Article styles *Φρονημα σαρκος*: But this Faculty, I presume, was in itself quite passive, till it received from without Materials of different Kinds, commonly called *Ideas*, to work upon. Whenever this happened, it became active, and had Powers, corresponding to those in the animal Frame, of apprehending, digesting, and converting into its proper Nourishment whatever was received into it. There was indeed a wide Difference between their Operations, necessarily flowing from the essential Properties and Constitution of each. The principal Offices of the animal Frame were involuntary and necessary Workings; whereas those of the ruling Principle were the Result of a well-informed Understanding and uncorrupted Judgment: The Food of the former was the Fruit of the Garden; That of the latter *every Word that proceeded out of the Mouth of God*, whether it opened the Uses and Beauties of the *first* or the *second* Paradisiacal State. These were the *Data* whereupon it was to reason, from whence it was to gather all its choice and refreshing Supplies. When external Ideas were offered to this pure Principle, and received with Approbation, after they were examined by proper *Data*, a Kind of Law was hereby established, and Man was obliged to act by this Authority, this Conjunction being that *Co-science* or *Conscience* which claimed an Obedience. The Report of these

when joined, or the Dictate of Conscience, hath been called *Synteréfis, Conservation*, as it is, when properly consulted and attended to, the Preservation of that Being wherein it rules. But as this pure Principle and clear Table of the Mind was soon stained and obscured, this original Law of Nature, which subsisted during the State of Innocence, seems to be lost in the *Law* of the *Members*, or changed for one of a spurious Kind which retained little more than the Name. But it must be said even of this first Law of Nature, and those Powers of which it consisted, that it was not of Man, but of God, from whom its *Data* and active Faculty were immediately derived; so that it might be said to Man in his best Estate, *If thou didst receive it, why dost thou glory as if thou hadst not received it?* But in this happy State Man was not naturally disposed to glory or boast, or to throw off his Dependency upon the Author of his Being and of all the Advantages of it. But the Adversary of Mankind, by subtle Insinuations, and a false State of the Law of Nature, so far prevailed over him, as to seduce him to a Condition of Slavery and Infamy. By setting up a Distinction and Difference between that Law which we have just taken a View of, and what hath been since called positive Institutions, he effected the Purpose of his Envy and Malice: He was probably very witty upon the Occasion, about a Man's forfeiting Happiness by eating

eating a little Fruit. Whereupon he had a fair Opportunity of appealing to that Law of Reason and Conscience, which by being in Man seemed to be more his own, and thereby of flattering him into his own Destruction. From the Time of this Perversion of the true and original Law of Nature, we must look for it as it was changed in its Separation, and after it assumed its Independency, and a Right of sitting in Judgment over the positive, since written Laws of God. From the Time of their Separation, or setting up different Claims of Obedience, we must date the Rise of *Deism*, which we have called, *an Opposition to the revealed Will of God*, and must therefore look for it among *the Sons of Adam*; where it will be found in the History of its Effects, above set forth, and may be farther seen in the Inventions of Men in the Service of God, either by taking Place of, or mixing with the instituted Rites, or by setting up a new Object of Worship. Had there been any infallible Rule of Action placed in the human Breast, it must have appeared during this Period, and been as well known as a Tree by its Fruits. But the First-fruits of this Law in its best Estate, when it was persuaded to leave Revelation, and set up by and for itself, were, instead of the promised Effects of God-like Powers and Capacities, Shame and Death: And if it was so dangerous and destructive a Guide when it was in its highest Perfection, what can be expected from it when
 impaired

impaired and covered by Guilt? In Mercy to Mankind, this Table, or supposed inherent Law of Nature, was not indeed quite darkened, or so lost to all Sensation as not to apprehend, or attend to some strong Notices and Applications that might be made to it; and even now, when Acts of the greatest Inhumanity, Impiety, and Ingratitude are proposed to it, it will often shrink back with Abhorrence and Detestation: But even in these Cases, prudent Men are not willing to rely wholly upon the sole Security of the Law of Nature, without the Assistance of human Laws. And God, who knows us better than we do ourselves, and has a greater Regard for his ungrateful Creatures than they have, or can have for themselves, has been pleased to add the Sanction of his revealed Will for our Preservation. What then are we to think of such Christians as are willing to prefer this blinded Guide to the perfect Law of Liberty, to the only infallible Light of Revelation? Instead of the clear and beautiful Simplicity, and authorized Sufficiency of the Holy Scriptures, Christian Men, I wish I could not say, Christian * Ministers are recommending

* In the Book intitled, *Christianity as old as the Creation*, which is esteemed as one of the most able Defences of Deism, it must be observed, that the Author received his best Support, and strongest Evidence from many Passages extracted from our most eminent Divines, in what they have injudiciously asserted concerning the Law of Nature, *falsely so called*. Sir Thomas Ridley tells us,

Preliminary Discourse.

mending a more sure Word or Law of Nature, formed to puzzle, instead of informing the Understanding, leading its deluded Followers into such a Maze of Error, as they can never find the Way out of without the Hand of Grace and Providence to conduct them. They are to reason without *Data*, and form Demonstrations without Evidence: Their task is harder than what was imposed upon the Children of *Israel* in *Egypt*, as they are to find out the *deep Things* of God by the Sufficiency and Powers of a shallow Understanding, without Materials or proper Ideas to work upon. Instead of the easy, engaging Dress of Christianity, a frightful Figure is recommended, set off with enigmatical Emblems, Problems, Corollaries, and various mathematical Delineations, to describe and recommend an unbeaten, intricate Path to Virtue and true Religion. Certain immutable Relations and Fitnesses of Things are to be proved in the first Place, and to compose the Catechism and first Instructions of a Christian Man. Upon this Plan, such only can be admitted into the true Church as are able to form or comprehend the laboured Demonstrations of the supreme Being, and the incomprehensible

us, in his *View of the Civil and Ecclesiastical Law*, first printed 1607, that “The *Law of Nature* is that which Nature hath taught every living Creature, as the Care and Defence of every Creature’s Life, Desire of Liberty, the Conjunction of Male and Female for Procreation sake.” More extensive Definitions of the *Law of Nature* cannot be easily defended.

prehensible Perfection of the Deity ; so that it must be as hard for a Man to enter *this* Way into the Kingdom of Heaven, as *for a Cable to pass through the Eye of a Needle* : So *strait* have such Men made the *Way leading to life*, that *few indeed* can find it !

This Way of raising and enlarging the Christian Edifice by metaphysical Reveries, and attempting to explain the Nature of the first and universal Cause (which is quite *out* of our Reach) in Order to learn the Powers and relative Duties of such second Causes as are placed *within* our Reach, and upon which we may build securely, puts me in mind of a * certain Projector in the Academy of *Lagado*, mentioned by Capt. *Gulliver*. This wonderful Architect had contrived a new Method of building Houses, by beginning at the Roof, and working downwards to the Foundation : He justified this Practice, it seems, by the Workings of two ingenious Insects, the *Bee* and the *Spider*. Our theological Projectors who form airy Castles upon sublime, unsupported Abstractions, thus beginning at the Roof, have but little Relation to the useful *Bee* ; the *Spider* may be their Pattern and Representative,

*Who spins a flimsy Web, its slender Store,
And labours till it clouds itself all o'er.*

English Poet.
Such

* *Gulliver's Travels*, Part III.

Such a set of metaphysico-mathematico-theological Spinners, and their Works, are divinely described and marked out by the Prophet *Isaiab* for our Derision and Avoidance, as an usefess Tribe, employed in vain Pursuits, busily working in several dark Corners, and at last producing from their own Brains some poor, thin stuff, fit only to entangle such weak, volatîle Animals as take a Pleasure in buzzing about this Snare till they are caught and destroyed in it: *They weave the Spider's Web, &c. Their Webs shall not become Garmènts, neither shall they cover themselves with their Works.* *Isaiab* LIX. 5, 6. Their Productions cannot cover Iniquity, or put on *Righteousness*, though that is the only Cloathing that can be our Comfort and Ornament, both a Robe and a Diadem.

Happy had it been for the Church of Christ, could Captain *Gulliver* have translated these laborious Operators to *Laputa*, and settled them there with proper *Flappers* to attend them. Believers might have made farther Advances in solid, useful Reasoning upon, and in illustrating the great Truths of Christianity, had they kept close to that invariable, as well as intelligible Rule of Faith and Practice, which is exhibited to us in the Holy Writings. Whereas this rival Law, which sets up itself as an universal Law, the same in all Places and Times, will be found to

be as * uncertain as it is abstruse: So that if, after all our Pains, we are not sure of its Direction, what a Vexation must it be to have been long occupied in a ridiculous, fruitless Pursuit? And truly this Law seems to change with the Climate—*Leibnitz* says one Thing—*Clarke* another; so that a *Religion of Nature delineated* here may be of no farther Use than the Delineation of Mr. *Benj. Wilkes's English* Moths and Butterflies. This Image and Allusion easily occurs, inasmuch

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* An Extract from Mr. *Whiston's Memoirs*, Page 277, relating to Mr. *Chubb*, who was revered as one of the chief Patrons of natural Religion, as it is contradistinguished to Revelation, may serve to shew how far the Law of Nature may be depended upon as a fixed, invariable, and immutable Rule of Action, speaking at all Times consistently, and teaching the same Thing.

After Mr. *Whiston's* acquainting the Reader, “ That upon Mr. *Chubb's* becoming a *Socinian*, he had wrote him a friendly Letter, containing a Caution, and a Prediction, that he would turn a *Sceptick* ;” He adds, “ It was not, I think, very long after, that I was informed, that what I foreboded proved true, and that Mr. *Chubb* was become a great *Sceptick*, not only in revealed, but in natural Religion also; and had written against Men's Obligations to *pray to God*, as what could not be justified by Reason; though he did not *then* disown the Obligation to *Thanksgiving* for Mercies received; though, I imagine, a very little Alteration in a Train of Thoughts might as well have determined *for Prayer* and *against Thanksgiving*.” It appears from this Account, that the Author of the excellent Answer to Mr. *Chubb's* four Dissertations, published in the Year 1746, would probably have been greatly disappointed, had Mr. *Chubb* complied with his concluding Exhortation, which was, “ to employ his

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“ Thoughts

as this Law of Nature may be aptly termed a *Moth* and a *Butterfly*, from its daily consuming, by insensible Degrees, the Vitals of revealed Religion, though it owes all the Life it has to it, and borrows its most beautiful Colours from it.

But when natural Religion means that Sense of a superintending Providence, which arises from just Observations * of the Constitution and Course of

“ Thoughts and Pen in explaining and defending our “ *common* Religion, the Religion of Nature.” Had these two Antagonists exhibited each his Plan of the Law of Nature, the Difference, perhaps, would have been as wide and remarkable in their Sentiments concerning *natural*, here called *common*, as it was in their Comments upon *revealed* Religion.

* Bishop *Butler's* elaborate Treatise upon *Analogy*, &c. may be of great Service to such as have Capacities and Abilities to make a right Use of, and improve the Considerations therein suggested for making the natural World a School of Instruction, to qualify us for the better understanding of, and for facilitating our Assent to revealed Truths. Dr. *Denne* has likewise published some ingenious Sermons, preached at Mr. *Fairchild's* Lecture, wherein the Wisdom, Goodness, &c. of the divine Being are inferred from the Contemplation of the vegetable Creation. Mr. *Ray*, and other Writers in the same Way, will occur to the Reader upon a little Recollection: But it would be inexcusable to omit upon this Occasion a particular Mention of Dr. *Derham's* *Physico-Theology* and *Astro-Theology*. But as the Words *Natural Religion* are generally understood, they seem to be very near what we call a Contradiction in Terms, like a sovereign Subject, independent Creature, corporeal Spirit, &c.—Man being herein supposed to be the Legislator and Subject of Legislation—the Power who exacts Obedience, and the Subject who is to pay it—
superior

of Things in the visible Creation, it is one of the noblest Helps and serviceable Assistants, which the Mind of Man can make use of in its religious Progress and Enquiries. By comparing the Book of Nature with the Book of God, we shall find abundant Evidence of the great Truths of our Religion, and such as are very sufficient for rational Creatures in a State of Probation, who ought not to expect what is called Demonstration. The Instructions, given for the Information of Man, are adapted to the Nature of a Creature compounded of Spirit and Matter. Such Ideas therefore as are suggested to him for the Exercise of his Understanding have generally a theological or spiritual, and a physical Sense, in Order to furnish him with sufficient, though not perfect or adequate Conceptions of Things divine; and this seems to be the general Scheme of Providence with Regard to the gradual Improvement and Advancement of human Nature. As every thing in the Tabernacle was formed after an heavenly Pattern, so the whole material World was probably intended to give us proper, analogous Representations of That which we are preparing for: And I doubt not but the Wisdom and Goodness of God will more amply excite our Wonder and Love, when we shall be able to view distinctly the Method he has taken in mak-

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superior and inferior to himself in the same Respect and Kind,

ing the visible Creation as serviceable towards the Pleasure and Increase of the Soul, as the Preservation and Delight of the Body of Man. From *St. Paul* we may learn, that such were culpable who did not make a right Application of this Evidence, without being particularly told the mystical or spiritual Meaning of each natural Production: *The invisible Things of God from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.* But those alone, I conceive, were without Excuse for this Neglect, who had sufficient *Data* to reason upon. Without such, Men can only gaze with a stupid Admiration upon the Uses and Beauties of Nature, as many Nations in *India* and *Africk* seem now to do, without drawing any useful, or however truly religious Conclusions from a bare View of them. This Observation seems to be warranted by the *Word* made use of by *St. Paul* in his Introduction of the Declaration just cited; where he does not mention the Nations in general or universally, but the *Greek*, i. e. such as lived in *Luce Asia*, and must therefore probably have had sufficient *Data* by Tradition, and Communication with the *Jews*, who must have been known to the *Greeks* in all those Parts, as well as the Religion of the *Hebrews* was after the Scriptures were translated into the *Greek* Tongue. These Men are therefore said, in the last Verse of this Chapter, to *know the Judgment of God*: And I humbly apprehend, that

that by the *Gentiles* mentioned in the 14th Verse of the next Chapter, such of them *only* are to be understood as lived in these Parts where Learning was cultivated, and where scattered Rays of the inspired Light pointed out some of the grand Truths of true Religion; many *Gentiles* being fed by these Crumbs which fell from the plentiful Table of the Lord, or the inexhaustible Stores of the holy Books; the Word *Gentiles* being here used in Contradistinction only to that of *Jews*, as the Word *Greek* was in the former Chapter *. For the same Reason, I mean the
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* But two other Scriptures put this Matter out of all Doubt, and fully prove what I have laid down with Caution. We read *Acts VIII.* that the Eunuch, who was a great Officer under *Candace*, Queen of *Ethiopia*, came to *Jerusalem* to worship: And it was so usual for some *Gentiles* so to do, that the outward Court was called the *Court of the Gentiles*, where they brought their Sacrifices to the Lord; and many of them were so addicted to the Service of God, that *Haggai* called our Saviour *Desiderium Gentium*: It will not be said, I presume, that the Law of *Nature*, as called so in contradistinction to Revelation, prompted this *Desire*.

St. *John* tells us, *XII. 20.* *And there were certain Greeks among them that came up to worship at the Feast.* The Reader may find something more upon this Subject in Bishop *Overall's* Convocation Book, p. 99.

From these cited Scriptures I think, that the *Greeks* and *Gentiles*, mentioned by St. *Paul*, *Rom. I*st and *II*d Chap. were amongst those *Gentiles* who were acquainted with the Religion of the *Jews*. When these are said by *Nature to do the Things contained in the Law*, may, I conceive, be meant, That by their natural Situation, or being uncircumcised, and as such in a State of Nature,

superior Advantages which the Heathens enjoyed in this Part of the World above others, the *Corinthians* were so severely rebuked by *St. Paul* for not making a right Use of natural Knowledge. They are called * *Fools*, for not applying an obvious Instance of a Resurrection and Revival in natural Bodies to explain and reconcile the Resurrection of the human Body, which was one of the great Mysteries of Religion. The Holy Ghost leaves a free, moral Agent, after laying before him proper Materials, and giving sufficient Instructions and Assistance, to the Workings of a Mind so furnished; and does not always specify the several religious Uses, which the various Parts and Operations of Nature are designed to serve. If Man takes care to act within Bounds, and not contradict what is
 fully

they could not be said to *have* the Law, that is, to be intitled to the Benefits of it, as the *Beni Berith*, or *Sons of the Covenant*; but as they *did the Things contained in the Law, and shewed the Work of the Law written in their Hearts*, by frequently hearing and meditating upon it, should be justified by the Merits of the common Saviour, as well as the Sons of Circumcision. *Nature* in this Place is, I am firmly persuaded, only used in contradistinction to *Covenant*, there being few or no Heathens who did Things contained in the Law, who had no direct or indirect Instruction from it: These latter indeed were farther distinguished by the Appellation of *Barbarians*, such as the *Hottentots*, &c. are represented to be by modern Travellers, without any Notion of a God; which shews the Necessity of fixing a limited Sense to the Apostle's Expression—*by Nature*.

* 1 Cor. XV. 36.

fully, explicitly written or revealed, he may be allowed, nay he ought to make the natural World subservient to the better Knowledge of the spiritual *. True Philosophy will be a safe Foundation,

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whereupon

* A learned Physician of the last Century hath finely illustrated this Point. “ *Solomon’s Wisdom*, saith this “ excellent Writer, stayed not in the Creatures, though “ he perfectly knew so great a Variety; but did “ from them only (as it were) take its Rise, and mount “ higher than the Cedars, even into Heaven itself, and “ there only could find its Rest, from whence it had its “ first Beginning, like the *Spirit of Man, returning to “ God that gave it*. Let no Man think he hath sufficient Knowledge in natural Things, who hath not by them been directed to divine, or that he hath viewed the Creatures enough, who hath not been led through them to the Creator. Nor shall ever any one have my Consent to pass for a Philosopher, who keeps himself so ignorant of the Scripture, as with Devotion to admire that *Academical Inscription, ἀγνῶσθαι Θεῶν*. Knowledge natural and spiritual are not so contrary one to another but that they may very well agree together and cohabit in the same Mansion; nay, they are greatly conducive to the Growth and Promotion of each other.” And a little lower — “ As *Hiram* “ was eminent in *Tyre* for his Wisdom, Understanding, “ and Cunning in all Manner of Workmanship, yet “ that which crowned all his Excellencies, and renowned him to this very Day, was, that he came to the Adorning of the Temple of God at *Jerusalem*; “ So those learned Men who exercise themselves in natural Philosophy alone, produce only News-books for the present Generation, and so a little Time doth consume all together: Whereas the Labour that is taken in the Word of God (in the Search and Application of true Philosophy) is of a far more durable Nature, and is like to run parallel with everlasting Truth.” *Portraet of old Age*—in a Paraphrase of the first six Verses of the XIIth Chapter of *Ecclesiastes*. By *John Smith*, M. D. Printed MDCLXVI.

whereupon may be built much true Divinity. A Religion so established, and supported by what we may call the two Books of God, will be like the Patriarch's Ladder; its Foot may be upon Earth, but it rises gradually through the several Stages of the elementary and celestial Worlds, through the moral and ecclesiastical States, till its Head be triumphantly lost in the highest Heaven. As this Method of Building is recommended upon Apostolical Authority, it must, I conceive, be safer than That which teaches to begin at the Roof. Thus have I given the Reader my Opinion concerning the *Law of Nature*, which he is at Liberty to admit or reject. But I cannot dismiss the Subject without a few more Observations, as they seem to press upon me, and demand a particular Notice. We have seen, that the Law of Nature, as above described, (since falsely called the *Law of Reason*) was the Medium, or connecting Tie, which united *Satan* and the Sons of *Adam* in a firm Confederacy by the Cement of the Doctrine of Independency, which prompted them to withdraw their Allegiance and due Homage from the supreme Being. The Doctrine of an infallible Oracle residing within the Breast of Man placed the human Nature in a most exalted Point of View, commanding a greater Honour, and setting it off with a more high and extensive Privilege, than the external Ornament of any imposed *Urim* or *Thummin* could do by being fixed only in one Place, or

upon the Breast of one Man, and that Man a Priest. The watchful Adversary of human Happiness most certainly made use of this Occasion and Argument to introduce that Confusion which was necessary for the effectuating his Scheme, and overturning that Order, which was established for the Government of the Church of God. He might plausibly urge, as his Children have since done, that all Men seem to be born to the same Privileges and Honours, whatever exclusive Right might be pretended to by Priestcraft, or any particular Designation of a *Melchizedekian* or *Aaronical* Priesthood. Men possessed with such Opinions became deaf to all true Eloquence and right Reasoning; neither were the most alarming Punishments of any Use towards recovering them from so bewitching a Frenzy. The general Deluge, the Destruction of *Sodom*, the Confusion at *Babel*, the *Egyptian* Slavery could not cure this inveterate and pleasing Distemper of the Mind. It continued to be the ruling Principle and epidemic Disease, which constantly infested Mankind, endeavouring to corrupt and destroy the Sons of God. So long indeed as the Belief of God's creating the World and redeeming Man subsisted, *Satan* could not make such Advances towards establishing an universal Monarchy as the Prince of this World desired.

New Objects of Worship were therefore set up, to efface the Memory and Sense of these
Blessings

Blessings and the Giver of them. For this Purpose, external and internal Idolatry were recommended by the subtle Arch-Rebel; the former consisting in paying a divine Adoration to the Powers and Host of Heaven, without ascending to the Maker of them, and thereby taking away the Honour due only to the Creator; the latter, by puffing Man up with Notions of inherent Holiness, and I know not what self-sufficient Opinions of his own Excellencies and Abilities, tending to persuade him to reject the proffered Terms of Grace and Salvation. Upon this Scheme, Man thinks himself too wise to ask Assistance, too perfect to need a Redeemer. The former Idolatry captivated the lower and more gross Part of the human Species, who were to be caught with visible and splendid Objects of Adoration; the latter was adapted to the more refined and wise Part, who extravagantly admired, and fell down before the Image of their own Excellency, as reflected from the false magnifying Glass of a vain Imagination. The most eminent and distinguished Part of Mankind have fallen by this very Delusion, as the *Son of the Morning* did. It has acted indeed, like its Author, under various Shapes, but is always to be known by the sure Mark of its opposing the revealed Will of God in some Respect or other. Its Followers have likewise gone under various Titles and Denominations, though agreeing in one capital Design, That of setting up human Wisdom,

Wisdom, and its Dictates, *above all that is called God*, or the declared Will of God. In different Ages these Operators have been called *Magians, Pharisees, Stoicks, Gnosticks, Puritans, Hermits, Socinians, Deists*, and of late the *growing Sect* of whom *Phileleutherus Lipsiensis* has given a good Account. One Line will set forth the high Impiety of these Sons of *Adam*;

* *Vitrix Causa Deis placuit, sed Vita Catoni.*

Lucan.

Where the Superiority of an obstinate, opinionative, sowered Suicide over the righteous Judge of all the Earth is asserted; and the World hath been driven to Ruin and Misery by such flatulent Puffs as this. What is more shameful and astonishing is, that such Principles have spread and increased to such a Degree, as even to intercept the Rays of the Gospel Light, gaining more Followers to this Idol of *Self*, than the infallible Guide and Voice of Revelation can attract. *Spartan* and *Roman* Virtue have hereupon met with so venerable a Reception among Men, that it seems to the Generality to be of a nobler Kind, and more exalted Character, than that which is taught and commanded in the holy Books; nay,

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* What *Paterculus* says of this same *Cato* is almost as hyperbolic — “*Homo Virtuti simillimus, omnibus humanis Vitiis immunis, semper Fortunam in sua Potestate habuit.*” *Lib. II. C. XXXV.*

I may appeal, I fear, to the Judgment of the present Generation, whether the Name of a virtuous old *Roman* doth not command an higher Esteem and Reverence than that of a primitive Christian, and must therefore be highly preferable to any modern Professor of Christianity, οἱοῖς οὐκ βροτοῖς εἰσιν. The necessary Consequence of this false Taste must be an Emulation of the Heathen, and a depreciating Idea of the Christian Institution; the Books of the former, where their Heroes are immortalized, and the Rules are contained whereupon they were supposed to be formed, will of course be most admired and studied; and as these rise in Credit, the inspired Writings will be neglected, and gradually lose their Use and Authority. This Inference may be trusted to common Observation, and is too well proved by unhappy Experience and domestic Evidence. But both Kinds of Idolatry came down to the Age of *Job* Hand in Hand with united Force, as will be seen in the following Sheets, which must, I think, shew the Reader the Propriety of my laying before him the above introductory History of Deism. Both of them likewise still subsist too visibly and powerfully in the * neighbouring Countries, and the latter has committed strange Havock in this our clean and well-

* As I was writing this Part of the *Preliminary Discourse*, a Friend brought me a News-paper, containing a remarkable Article, not unworthy public Notice: It runs in these Words—

well-dressed Vineyard, threatning not only the Fences, but the very Roots and Productions of it. An Attempt to preserve it in this Respect will, I hope, apologize for the present Undertaking. Before I take leave of this Subject, it may

“ A Piece, intituled *Manners*, has lately been burnt at
 “ *Paris* by the Hands of the common Hangman, in
 “ virtue of an Arret of Parliament. The Tendency of
 “ this Work was—To establish *natural Religion* on the
 “ Ruin of all *external Worship*, and so free Mankind from
 “ all *Laws human and divine*, that he might attend only
 “ to the *Light of his own Mind*. With this View, the
 “ Author begins by endeavouring to make the Laws pass
 “ for arbitrary Institutions, which are sometimes contrary
 “ to Virtue, or, at least, of which the Observation is of no
 “ Account in the Constitution of what he calls *Good Man-*
 “ *ners*. In the same Idea he openly attacks all that is most
 “ sacred, censures, without Reserve, the *Precepts and Ce-*
 “ *remonies of the ancient Law*, and the *Rites and Sacra-*
 “ *ments of the New.*”

London Evening Post, Thursday. May 19. 1748.

This is an excellent Picture of Deism in Miniature. The Publication of this Scheme was, it seems, premature, to speak in the Style of a News-paper, and the Growth of the *growing Sect* was thereby checked. The Sower of these Tares mistook a little his Meridian, and was too hasty in committing his Seeds to a Soil which was not quite, though nearly perhaps prepared for their Reception. In general he shewed his Sagacity in the Choice of his Ground and Climate, Superstition and Irreligion being generally observed to be the reciprocal Causes and Effects of each other.

As there have been different Accounts of this Performance, I shall give the Reader, in a Postscript, such an Extract from the Original, printed at *Paris*, procured from thence by *M. Vaillant*, as may enable him to judge whether the Author be a Christian or a Deist, whether he be a Friend to any Denomination of Christians, or an Enemy to all revealed Religion.

may be proper to say something concerning these two Sorts of high Treason against the Majesty of Heaven here mentioned, with Regard to the Danger of each, and that Degree of Punishment which will follow the Commission of either, especially as the latter seems to be the prevailing Crime of this Age and Country.

The proportionable Guilt of *Idol* or *Image* Worship, and the Worship of *Self*, may be unquestionably estimated and determined by what happened to *Nebuchadnezzar*, King of *Babylon*, who was a notorious Offender in both Instances. He set up a golden Image in the Plains of *Dura*, and commanded an universal Homage to be paid to it. A ready Obedience was paid to this Command, a few inflexible Persons only excepted. What such an Image and Temptation might do, even at this Time, in *Europe* (*South Britain* excepted) is more safe perhaps to imagine than experience. But great as this Crime and High Treason against the King of Heaven was, it was not punished with immediate Excision. But when the vain, boasting Monarch came to declare for himself, by setting up his own Glory and Independency in these remarkable Expressions—*Is not this great Babylon that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty? While the Word was in the King's Mouth, there fell a Voice from Heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The Kingdom is departed*
from

from thee, &c. And *the same Hour was the Thing fulfilled upon Nebuchadnezzar, &c.* *

Besides the two general Divisions of Idolatry just mentioned, each Species hath its several Subdivisions, with different Degrees of Guilt, and consequently liable to different Degrees of Punishment. *Nebuchadnezzar's* Self-Idolatry was punished in the Manner above related, and a terrible one it was: But what is that Self-Idolater to expect, who will vaunt, That this perfect System of Religion I have built, for the Pattern and Direction of all Kingdoms, by the Might or Strength of my intellectual Powers, and for the Honour of the supreme Majesty of Reason? The Deist goes much farther than the idolatrous King, as the Work he boasts of, as his own, is of a more exalted Nature, and peculiarly the Work of God alone; so that he must expect to be distinguished in his Punishment. The King was taken from amongst Men, and placed, with the Heart of a Beast, amongst Beasts for seven Years: But the others, who are not contented with magnifying themselves or Arts merely human, are constantly reviling the Works or Books of the Most High, must expect a more severe Judgment. Instead of having the Heart of Beasts, and dwelling with them for seven Years, they will be perpetually excluded from the divine Presence, and be condemned to a diabolical Heart in order to converse with the infernal, blaspheming

* *Dan. IV. 30, 31—33.*

ing Crew to all Eternity. *By these Terrors of the Lord would I willingly persuade Men, and prevent a dreadful Catastrophe, which will unavoidably attend Infidelity unrepented of; where it is aggravated with the high Guilt of Apostacy: For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift; and were made Partakers of the Holy Ghost, And have tasted the good Word of God, and the Powers of the World to come; If they shall fall away, to renew them again unto Repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open Shame, Heb. VI. 4, &c.*

But HE, to whom All Things are possible, will, I hope, give these Wretches, vile as they are, a new Heart, and Grace to join the King of *Babylon* in his noble Acknowledgement upon the Recovery of his Heart and Nature—Now I *Nebuchadnezzar* praise, and extol, and honour the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those that walk in Pride he is able to abase*. The Resemblance between this Conclusion, and that of *Elibu*; induced me to be more particular upon this remarkable Story, which in one Part of it confirms likewise another great Doctrine, which the following Work was intended to establish; I mean the *two Natures* of *Christ*, which are prefigured, I think, in *Daniel's* History of the burning fiery Furnace. By the Form of the fourth (Person) being like the Son of
God

* *Dan. IV. 37.*

God, is surely intimated the divine Extract and human Appearance of the promised Redeemer. If it be asked, how could an Heathen King, and Idolater, be so well acquainted with this Character as to declare, upon first Sight, that such a Person was hereby represented, it may be answered, That it appears from this History, that the King had taken some Pains to be acquainted with the Particulars of the *Jewish* People and Religion, upon their being brought Captive to *Babylon*, *Dan. I. 19.* In truth, in the Conversation which passed between the inquisitive King and the zealous *Jews* with whom he communed, the Person of their Leader and Protector was in all probability so exactly described, as he had exhibited himself to them, that the King immediately acknowledged the Person who answered that Description. It is reasonable likewise to suppose from preceding Facts, that the Appearances of our Lord were more frequent under any very great State of Affliction, which was then their Case, to support their Faith and Constancy, and that he always appeared in the same Form, to be the better known and distinguished.

The Reader must indulge me in one pleasing Inference and Reflection, suggested by the Consideration of this amazing History. As the Presence of that *wonderful Person* did so visibly and effectually protect his *three* steady Servants who firmly trusted in him, that, walking in the midst of the Fire, they had no Hurt; So will he

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as surely preserve his faithful People from the Flames of a burning World, when he shall appear among them at the last and general fiery Trial; their Bodies, though for some time bound and fettered in the Grave, shall be released, and arise afresh and entire; they shall have no Hurt, neither shall the Fire have Power over them.

If these Sheets should be peeped into, and this Book chance to be opened in this Place by any polite Readers, who would rather be directed by a fine Poet and a Layman, than pay any Regard to a plain Writer and a Priest, I would refer such to Mr. *Dryden's* Account of the *Law of Nature* in the Preface to his *Religio Laici*.

“ Truly I am apt to think, that the revealed
“ Religion, which was taught by *Noah* to all
“ his Sons, might continue for some Ages in the
“ whole Posterity. That afterwards it was in-
“ cluded wholly in the Family of *Shem* is manifest:
“ But when the Progenies of *Cham* and *Japhet*
“ swarmed into Colonies, and those Colonies
“ were subdivided into many others, in Process
“ of Time their Descendants lost by little and
“ little the primitive and purer Rites of divine
“ Worship, retaining only the Notion of one
“ Deity; to which succeeding Generations added
“ others: for Men took their Degrees in those
“ Ages from Conquerors to Gods. *Revelation*
“ being thus eclipsed to almost all Mankind,
“ the *Light of Nature*, as the next in Dignity,
“ was substituted; and That is it which *St. Paul*

“ concludes to be the Rule of the Heathens,
“ and by which they are hereafter to be judged.
“ If my Supposition be true, then the Confe-
“ quence which I have assumed in my Poem
“ may be also true; namely, that Deism, or
“ the Principles of Natural Worship are only
“ the faint Remnants or dying Flames of re-
“ vealed Religion in the Posterity of *Noah*:
“ And that our Modern Philosophers, nay and
“ some of our philosophising Divines, have too
“ much exalted the Faculties of our Souls, when
“ they have maintained, that by their Force
“ Mankind has been able to find out that there
“ is one supreme Agent or intellectual Being,
“ which we call God; that Praise and Prayer
“ are his due Worship; and the rest of those
“ Deducements, which, I am confident, are the
“ remote Effects of Revelation, and unattain-
“ able by our Discourse, I mean as simply con-
“ sidered, and without the Benefit of divine
“ Illumination. So that we have not lifted up
“ ourselves to God by the weak Pinions of our
“ Reason, but he has been pleased to descend to
“ us; and what *Socrates* said of him, what *Plato*
“ writ, and the rest of the Heathen Philosophers
“ of several Nations, is all no more than the
“ Twilight of Revelation, after the Sun of it
“ was set in the Race of *Noah*. That there is
“ *Something* above us, *some* Principle of Mo-
“ tion, our Reason can apprehend, though it
“ cannot discover *what* it is by its own Virtue.

“ And indeed ’tis very improbable that we, who
 “ by the Strength of our Faculties cannot enter
 “ into the Knowledge of any *Being*, not so much
 “ as of our *own*, should be able to find out by
 “ them that supreme Nature, which we cannot
 “ otherwise define than by saying it is Infinite ;
 “ as if Infinite were definable, or Infinity a Sub-
 “ ject for our narrow Understanding. They
 “ who would prove Religion by Reason do but
 “ weaken the Cause, which they endeavour to
 “ support : ’Tis to take away the Pillar from our
 “ Faith, and to prop it only with a Twig ; ’tis
 “ to design a Tower like that of *Babel*, which,
 “ if it were possible (as it is not) to reach
 “ Heaven, would come to Nothing by the Con-
 “ fusion of the Workmen. For every Man is
 “ building a several Way, impotently conceited
 “ of his own Model and his own Materials :
 “ Reason is always striving, and always at a
 “ loss ; and of necessity it must so come to pass,
 “ while ’tis exercised about That which is not its
 “ proper Object. Let us be content at last to
 “ know God by his own Methods, at least so
 “ much of him, as he is pleased to reveal to us
 “ in the sacred Scriptures : To apprehend them
 “ to be the Word of God, is all our Reason has
 “ to do ; for all beyond it is the Work of Faith,
 “ which is the Seal of Heaven impressed upon
 “ our human Understanding.”

Some Observations concerning the *Cherubim*
 are set down in the following Sheets, which may
 appear

appear new to many Readers ; I desire such to consider them, and what I am now about to add for the better Understanding and Illustration of that Subject, with Seriousness and Impartiality : When that is done, they must be left to their own Judgment.

When the first Symbol, or * Tree of the *living Ones* (given during the State of Innocence) was removed, a Change of Condition introduced a Change of the Symbol, suitable to the Alteration made in Man's new Estate. Herein was represented the Wrath of God against Sin, and the Punishment due to it, by a Flame and Appearance

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* The Tree of *Life*, or the Tree of the *living Ones*, in Paradise, was, I humbly think, equally the representative Symbol of the three Persons of the Deity, as they were equally concerned in the Creation of Man ; so that eating the Fruit of this Tree was preserving a sacramental Union and Communion between God and Man : Whereas after the Fall, when the Tree of *Life*, or the *living Ones*, is typically mentioned, the *second* Person or Redeemer is principally understood thereby, as *He* was principally the *Healer* of the Nations, and thereby the Giver or Restorer of Life.

I would here observe, that the Conjecture concerning the *Oak's* being the symbolical Tree of *Life*, or the *living Ones*, appears, I think, to be the Opinion of the ancient *Jewish* Church, from what is said in the *Targum* of *Onkelos* in the *Chaldee Paraphrase* on *Gen. III. 8.* which says expressly, that our first Parents hid themselves in the Middle of the OAK, אֵילִן. Some Lexicographers indeed have made this Word an Appellative instead of Proper Name, and to signify *Tree* in general, but without any Reason, I think, or Authority ; *Moses* has given another, and we have abundant Proof that *THIS*, in its true Form, is the Proper Name for the Species of OAK-Trees.

pearance of Fire in continual Circulation. Herein likewise were represented, as is supposed by learned Men upon, I think, sufficient Authority, the three Persons of the Deity in Covenant, the Trinity in Unity: The *second* of them was to stop the raging Effects of the Fire by suffering instead of Man. These Figures or Emblems of the covenanting Persons are supposed to be given for the Support of Man, and for his Instruction in the Doctrine of Redemption. The Sacrifices were offered, and the Blood sprinkled before these Figures or Faces, and Atonement for Sin could not otherwise be made according to the revealed or written Reason of their Institution; and the miraculous Effects attending them, and proceeding from them, gave them a divine Veneration and Authority: So that these Symbols seemed to be necessary for the Church, from their first setting up at the Gate of *Eden* to the Destruction of the *Jewish* State, *i. e.* till Sacrifices ceased, and there was no farther Occasion for sprinkling the Blood of the Sacrifices before these Faces, when the real Person, who was represented by the *Lion* and *Man* (joined in these Figures) appeared, in a new Form and a fleshly Tabernacle, to put away Sin by the Sacrifice of himself once for all. Some have dared to doubt, whether the Descriptions in *Ezekiel*, hereafter referred to, are applicable to these Figures in the Scriptures, &c. But when that Part relating to the covering *Cherub* going from the Threshold of the

the

the House (or Temple, *Beth*) into all Lands is considered, the Doubt, I think, must vanish. But if this was admitted, other Doubters may say, these Figures were not such necessary Symbols as is here supposed, because the second Temple was without them.

Whether this Supposition of the second Temple's being without the *Cberubic* Faces be Fact, or a vulgar Error in Theology, will be submitted, after setting down some few Remarks upon that Point.

As the Writers upon this Subject are not to be numbered, it may be sufficient to state this Matter upon the Representation of the learned Dr. *Prideaux*, who seems to have collected and delivered what appeared to him to be the Truth, concluding in Favour of the *Jewish* Tradition, that *five Things* were wanting in the *second* Temple which were in the *first*.

* Of the five Particulars supposed to be wanting in the second Temple, and mentioned by Dr. *Prideaux*, the *first* only is now under Consideration, *viz.* The *Ark of the Covenant*, and

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the

* Part I. Book III. The Reader will receive great Satisfaction in consulting the learned *Hulsus* upon this Subject, pag. 153, 519, &c. of his *Theol. Judaicæ* Par. prim. *de Messia*. The first Talmudical Tale upon this Occasion is, that this Defect in the second Temple is intimated in *Haggai* I. 8. by the paragogic \aleph being omitted in the *Hebrew* Word rendered *I will be glorified*, because the Letter \aleph is the Numeral likewise for *five*: They that are fond of such Stuff may have enough of it—*Ex unâ Fabulâ disce cæteras.*

the *Mercy-Seat* which was upon it, to which were joined * two *Cberubim*, one at each End, but both beaten out of *one* Piece. Before this Ark, and so before the *Cberubim*, the annual Atonement for Priests and People was to be made on the Day of Expiation, by sprinkling the Blood of the Sacrifice upon the *Mercy-Seat* Eastward, and before the *Mercy-Seat*; and this is called an *everlasting Statute*, Ver. 34. *i. e.* I humbly conceive, to last as long as such Sacrifices should last. I would observe, that Nothing is said here, or in the Account of *Bezaleel's* making the Ark, to disprove the Formation of *Cberubim* in a former State of the Church, before the Commencement of the *Jewish* Polity; or that can disprove any similar Rite of sprinkling Blood upon a *Mercy-Seat* between and before it, which might, though smaller and more portable, be fully expressed for such a Purpose, as the typical Rites used in Sacrifices seem to be equally proper and expedient under every State of Sacrifice. For the same Reason, the *Levitical* Laws concerning Beasts *clean* and *unclean*, or such as were fit to be used and not used for these Purposes, by no Means disprove the Use of such a Distinction in the Patriarchal Times, as this Distinction is plainly set down when *Noah* went into the Ark. In the first Orders given to *Moses*, *Exod.* XXV. the Ark, and the *Mercy-Seat* with the *Cberubim* at each End of it, seem

to

* *Exod.* XXXVII. *Levitic.* XVI.

to be two distinct Things. The Use of the Ark is declared at Ver. 16. *And thou shalt put into the Ark the Testimony which I shall give thee*: So that as there was no written Law or Testimony before, there was no such Use for an Ark; and this agrees with St. Paul's Account, that within the Ark were *the golden Pot that had Manna, and Aaron's Rod, and the Tables of the Covenant*. After the sacred Historian has declared the Use of the Ark, Moses has fresh Orders to make a Mercy-Seat with the *Cherubim*, which was to be *above, upon the Ark*: There, saith the Lord, *I will meet with thee, and will commune with thee from above the Mercy-Seat, from between the two Cherubim, &c.* whereby one must suppose, that Moses was no Stranger to the Form of them; but a few Directions were given with Regard to the Position of their Wings and Faces, which might be probably necessary upon the Addition of other Types, &c. in the Furniture of the Tabernacle: And the Vail is ordered to be made with *Cherubim*, XXVI. 31, as Figures sufficiently known, without any particular Instruction. Nay, that these Figures were what was called the *Testimony* or *Witnesses*, Exod. XVI. 34. is very probable. Before the Tabernacle was made, Aaron was ordered to *take a Pot, and put an Omer full of Manna therein, and lay it up before the Lord* (or, *to the Faces of Jehovah*) then follows immediately in the next Verse, *As the Lord commanded Moses, so Aaron laid it up before the Testimony* (or, *to the Faces of the Witnesses*)

nesses) the Holy Ghost thereby plainly teaching us, that before the *Lord* and before the *Testimony* are the same Thing. Here the Rabbins, the more effectually to blind us, make a new Division and Distinction, by calling this Oracle the *Schecinah*, or divine Presence; and make this the *second* Thing, and therefore a distinct Thing, wanting in the second Temple. Dr. *Prideaux* tells us from these Rabbins, when he had the Word of God before him, “ All which (*i. e.* *Cberubim*, &c.) “ was made out of the same Mass, without joining “ any of the Parts by *Solder*.” A glorious Rabbinical Comment! “ Here it was (adds the Dr.) “ where the *Schecinah*, or divine Presence, rested “ both in the Tabernacle and in the Temple, “ and was visibly seen in the Appearance of a “ *Cloud over it*; and from hence the divine Oracles were given out by an audible Voice, as “ often as God was consulted in the Behalf of his “ People. And hence it is that God is so often “ said in Scripture to *dwell* between the *Cberubims* on the Mercy-Seat; because there was “ the Seat or Throne of the visible Appearance “ of his *Glory* among them.” As the learned Dr. cites only what I have cited, and *Numb.* VII. 89, for the supposed Distinction of the *Schecinah* and the *Cberubim*, I leave the Reader to observe what Foundation the Rabbins had to make such a Distinction; and whether it ought not to be supposed, that God was present with his People in the same Manner, as long as the *Cberubic* Faces were

were continued, and wherever they were regularly placed. From the Answers being given from *between* the *Cberubim*, the Divinity was not improperly said to *dwell* there or *inhabit* between, as the Word *Schecinab* signifies *he that doth inhabit*; so that the Difference of the Cloud being *above* or *below* is as ridiculous as any other Rabbinical Dust. The distinguished *Glory* between the *Cberubim*, and over the Mercy-Seat, shewed that our *Saviour*, called by the ancient *Jews* the *second Glory* (meaning, I suppose, the *second Person*) was the principal Agent in this Oeconomy: The Cloud or *Glory* being *between* the *Cberubim*, they were called by St. *Paul* the *Cberubim of Glory*.

Since therefore neither Dr. *Prideaux*, nor any other good Writer that has fallen in my Way, cites any Authority, but that of Rabbinical Men, for the Proof of the Ark of the Covenant and Mercy-Seat's not being in the *second Temple*; and as he does not say from the *Jewish* Writers quoted by him, that the *Cberubim* were *expressly* said by them not to be in the *second Temple* (though they were inseparable from the Mercy-Seat) these Men might possibly think that their Design in removing the *Cberubim*, by *this Omision*, might not be so easily perceived. For one Consequence of admitting this Rabbinical Legend is, that the Rites and Types of the *Levitical* Law were arbitrary, without any typical Meaning or Aspect; and so, by this Stratagem, they hoped to elude the Arguments drawn from
them

them by Christians in Support of their Scheme of Redemption, and their Notions of a Redeemer. But the Scriptures will never deceive us; and I think we have enough therein to direct our Judgment in this Matter *. As the *Cherubim* were made and beaten out of one Piece, the Unity of the Antitype was hereby represented; and by the Description of their Faces being one to another, or, according to the *Hebrew*, *each Person* (typical Person) *towards his † Brother*, the Plurality and Equality of the Persons in the divine Essence is clearly set forth. And whereas the Text says farther that, besides this Aspect towards each other, or *each one towards his Brother, to the Mercy-Seat-ward* (likewise) *were the Faces of the Cherubim*; the Reason of there being *two Cherubim* appears, that they might look upon the Mercy-Seat and the interceding High-Priest, and at the same Time be witnessing to, and for each other their fulfilling their respective, voluntary Engagements, in graciously effectuating the Redemption of Man. It may here likewise be remarked, that the Faces are expressly said to be *Le Beth, toward the House or Temple, not inward*, according to the *English* Text in 2 *Chron.* III. 13. From 1 *Chron.* XXVIII. 18. it appears likewise that the *Cherubim* had a || *Chariot*, wherein,

* *Exod.* XXXVII. 7, 9.

† איש אל אחיו *Vir ad Fratrem suum.* Pagnin.

|| No Wonder that the Ape of Christ provided *Chariots* for the Objects of Worship set up him, for *Jupiter, Juno,*

in, or whereupon the emblematical Figures were placed. But to proceed.

Dr. *Prideaux* says, “ That the Author of the
 “ Book *Cozri* justly saith, that the Ark, with the
 “ Mercy-Seat and *Cherubim*, were the *Founda-*
 “ *tion, Root, Heart, and Marrow* of the whole
 “ Temple and all the *Levitical* Worship therein
 “ performed ; and therefore, had there Nothing
 “ else of the first Temple been wanting in the
 “ second but the Ark only, this alone would have
 “ been Reason enough for the old Men to have
 “ wept, when they remembered the first Tem-
 “ ple in which it was, and also the Saying of
 “ *Haggai*, that the second Temple was as No-
 “ thing in Comparifon of the first.” Had these
 Necessaries been wanting (and the Book of *Cozri*
 seems by the above Expressions to allow them to
 be Necessaries) not only old, but all Men had
 Reason to weep, as the most material Part of the
 Worship, for the taking away Sin, could not
 have been performed according to the original,
 divine

Juno, Apollo, &c. This *Chariot*, or *Mercabah*, has
 given infinite Trouble to the Rabbies to explain away the
 Meaning of it by various absurd Tales and Fictions ;
 but the Application of *Ezekiel's* Descriptions of this Mat-
 ter is more fixed and determined by it. The *ZeBI*
 likewise mentioned by *Ezekiel*, and taken notice of in
 the following Work, is hereby farther explained, this
 Chariot being probably a *Currus cameratus* with rich
 Work, not unlike the Canopy of the Heavens, with
 all the Host of them, described forming a perfect celestial
 Sphere, with the supreme Ruler and principal Agent in
 this System upon it, *as it were upon an Horse.*

divine Appointment: The *Rabbi*, to effect his Purpose of removing these Emblems out of the Way, does not seem by this Account to be aware of this fatal Consequence. But Dr. *Prideaux* supposes, upon the Authority of *Lightfoot* and the *Rabbies* cited by *Lightfoot*, that in the second Temple there was an Ark made of the same *Shape* and Dimensions with the first; but though such a one was substituted for the Sake of the Service that was annually to be performed before it, yet it had none of the Prerogatives or Honours which were conferred upon the first. However, if it was a true Copy, the *Cherubic* Faces must have been there; but all this seems to be *gratis dictum*, as every thing of this Nature is which is not founded upon Scripture Authority. But the Doctor reasons farther, to establish this Opinion, and says, “ That the first
 “ Ark being made by God’s Appointment, and
 “ the second being appointed and substituted by
 “ Man only, is the Reason of the different Powers
 “ and Honours belonging to each.” That there was such a Substitution as above supposed, is, I think, without Proof or solid Foundation; that the Structure of the second Temple and the Furniture of it were *merely* the Work of Man, is contrary to the Scripture Account. *Zerubbabel* and *Joshuah* had two Prophets, *Haggai* and *Zechariah*, with them, by one of whom they were particularly ordered and encouraged to the Building of that Temple, and doubtless instructed also,
 where

where it was wanted, as to the Pattern of all heavenly Things they were to build from.

The Weeping of the old Men could not be on the Account of these sacred Emblems being wanting, as these Tears were shed upon the* Foundation's being laid, before they knew what was to be put into it; and as to what is cited from the Prophet *Haggai*, it proves only that it was in some Respects (not specifying the Deficiency supposed by Rabbinical Men) much inferior to *Solomon's* Temple: The Workmanship and Materials were probably less rich and curious, as Dr. *Prideaux* has accurately and particularly shewn. But it is unreasonable, not to say impious, to suppose that any thing was wanting that was necessary for the punctual Performance of God's instituted Worship, especially as the Work was under the Care and Direction of two of his Prophets: One of them particularly mentions † some spiritual Emblems of an high Nature which were in this Temple; and it is wicked to suppose, that the “*Foundation, Root, and Marrow* of the whole “*Temple and all the Levitical Worship therein* “*performed,*” as the Book of *Cozri* speaks, should

* *Ezra* III. 12.

† *What be these two Olive-Branches, which, through the two golden Pipes, empty the golden Oyl out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed Ones, that stand by the Lord of the whole Earth. Zech. IV. 12, &c.*

should be left out *. As the Scriptures therefore have not removed them, and have given us sufficient Reasons for supposing them there, let us keep them, and maintain their Situation, since they were as necessary under the second Temple as under the first. What the second Temple wanted in exterior Ornaments and Costliness would be abundantly made up by the Honour of its receiving, and being filled with the real Presence of its Lord, instead of Emblems and typical Appearances. Let us hear what is said in the divine Oracles before we dismiss this Subject, since this Point seems to be stated, and clearly settled in the IXth Chapter of the Epistle to the *Hebrews*; the Substance of which, with Regard to the Point before us, I shall here give, desiring the Reader

to

* 1 *Kings* VIII. 8. is to me a positive Proof that the *Ark, Mercy-Seat, Staves, &c.* were in the second Temple; where, after the Enumeration of these Particulars, it is added, *And there they are* unto this Day. It is agreed among Believers, that *Ezra* was the Person who was divinely authorized to settle the *Jewish Canon* of the Scriptures, and that many of the explanatory Additions, inserted in the Text, were added upon divine Authority by him: The Reader may see many of these supposed Instances in *Dr. Prideaux*; and I humbly think that the Words here mentioned are such, as it would be absurd to say at the very Time of these Things being put into *Solomon's Temple*, or soon afterwards, That there they are unto *this Day*, which plainly must be understood of some future Day long afterwards. Now if *Ezra* may be supposed to say this by the Influence of the Holy Ghost, and so these Things were in Being and their usual Place in his Time, this Dispute is, I think, at an End.

to try my Report by the Original. The Furniture of the Holy Place and the Holy of Holies seem to be distinguished in Ver. 2, 3, 4, 5. In the former Place, or *Tabernacle*, was the *Candlestick*, &c. and it was called the *Sanctuary*; after the *second Vail* was placed, between the Holy and Holy of Holies, the *Tabernacle*, which is called the *Holiest of all*, which had the *golden Censer*, the *Ark of the Covenant*, and over it the *Cherubims of Glory*—of which we cannot now speak particularly,
κατα μέρος.

From hence I infer (for myself) that by the Situation of the Holy and Holy of Holies are signified the two States of the Church, Typical and Christian; the former, when the Blood of Bulls and Goats, by Faith in the Antitype, was to take away Sin; the latter, when the Antitype should appear in the Tabernacle of human Flesh, to take away Sin by the Sacrifice of himself, and then to enter into the real Holy of Holies. Conformably hereunto, these different Tabernacles are distinguished only by *That made with Hands*, signified by the Holy Place, Ver. 24. which had passed under various Denominations of Tent, Tabernacle, and Temple, and *That made without Hands*, Ver. 11. which was God incarnate, the true *Melchisedek*, King, Priest, and Prophet, the Maker and Ordainer of all substituted Kings, Priests, and Prophets. If the Reader shall judge this Rabbinical Story concerning the *five* Particulars, so far as I have examined it, to be with-

out sufficient Foundation, he must admit my Conclusion, that the Symbol of the *Cherubim* lasted to the End of Sacrifice and the *Mosaic* Dispensation. And this seems to receive a farther Confirmation from the Time and Circumstances of the Institution of the last Symbol which succeeded, and is to continue till the End of all Things. This Symbol is the *Bread* and *Wine* in the Lord's Supper, which was therefore ordained by our Blessed Saviour the Night he was betrayed, because the Church would have been otherwise without such a Symbol, as soon as the Words *it is finished* had been pronounced; for all the typical and ceremonial Laws, given by *Moses*, were hereby expressly abrogated and repealed by the same Authority which enacted them. I cannot well avoid taking notice of another *Jewish* Artifice, which was made use of very early, to turn aside the Force of this plain Prophecy of *Haggai*, concerning the Glory of the second Temple's being to be greater than that of the first: The silly Rabbies, as cited by *Hulsius*, tell us, that this Excellency consisted only in its Duration, and at the same Time own, that it lasted no more than ten Years longer than the first. But the *Jews* in our Saviour's Time were more subtle; they plainly saw what Advantage this Prophecy, and the Completion of it by the Christian Interpretation, gave their Adversaries: They therefore contrived a Story of a *third* Temple, built from the Foundation (not repaired only) by *Herod*.

Hereby

Hereby they would have it thought, that our Lord's Ministry was during the State of the *third* Temple, and that therefore the Prophecies, which related to the second, could not be fulfilled in him.

* *Josephus* gives the first Account of this third Temple, and takes care to make it quite a new Temple, not an old one repaired, enlarged, and ornamented: But he, unluckily for his Cause, says, that this Temple of *Herod* was built in † eighteen Months; whereas we are informed (*John* II. 20.) that the Temple to which our Lord came was *forty and six Years in building*,

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and

* He that would be fully satisfied in this Matter should read *Josephus*, B. XV. Chap. 14. of the *Jewish Antiquities*, without relying upon any Extracts from it; and then comparing what is therein said with *St. John* II. 20. and what is said by *Dr. Prideaux*, &c. let him judge for himself. I will only add, that my Suspicion of the intended Design of this History concerning a new third Temple has a greater Authority than mine to support the Probability of it: *Hulfus*, in the Book before cited, says, “*Hic ergò (sc. Abarbenel) Templo tertio tandem instaurando hunc Gloriæ Excessum transcribit, atque ita ab omni molestiâ se et suos liberâsse putat.*” pag. 521.

† It must be owned, that afterwards, though in the same Book and Chapter, he makes the Priests only to take up eighteen Months in finishing the holy Work, and says, that *Herod* had been eight Years finishing the rest. Let the Reader compare this Account with the Scripture Account of building the first and second Temple, with what is said before in this very Chapter of *Josephus*, and what *St. John* says; and this Chapter of *Josephus* will appear, I think, to be the confused Jumble of an Historian, who knew the Truth, but wanted to warp it to serve private Views and Applications.

and the *second* Temple *itself*, exclusive of the additional Buildings, &c. was about seven Years, pretty near the same Time with the *first*, according to the Scripture Account. What is said concerning the Buildings of the Temple by the Evangelist amounts, I think, to a presumptive Proof that they were then in a State of Perfection. *And as he went out of the Temple, one of his Disciples saith unto him, Master, see what Manner of Stones, and what Buildings are here. And Jesus answering said unto him, seest thou these great Buildings? There shall not be left one Stone upon another, that shall not be thrown down.* Mark XIII. 1, 2. Dr. *Prideaux* has taken some Pains to reconcile *Josephus* and *St. John*; but with what Success and Satisfaction, and how far his Suppositions may be admitted, will not become me to say: And if it was in my Power to lessen the great Fame of so venerable a Writer, it would be Ingratitude so to do in a Person who owes so much to his Labours and Instructions. But where my Bible plainly guides me, I hope, I shall never leave that sacred Conductor, out of Reverence to the Person or Abilities of any Man.

When the Reader is sitting in Judgment upon this Point, and weighing the Authorities which are produced on each Side, he must allow a Place for what is said in the first Book of *Maccabees*, V. 1. *The Nations round about heard that the Altar was built, and the Sanctuary renewed as before: The Greek for renewed is* *επεκαυωσθη*, *Montanus's*

nus's Latin Version *dedicatum est*. The Word *Sanctuary* here, compared with other Places in this History, comprehends the whole sacred Fa-brick or Temple: The Words *as before* should, I think, be rendered *as the former*, *ως το προτερον*, which is an Adjective, whose Substantive is just before set down, *viz. το αγιασμα*, the *Sanctuary*. The plain Inference from this Construction is, that the Temple was at this Time, *in all Parts*, renewed, restored, and solemnly dedicated or consecrated to the Service of God, having *all Things* in it necessary or expedient for the Performance of divine Worship, as the *former* Temple had. Our Translators, by rendring the *ως το προτερον*, *as before*, were probably induced so to do upon a Supposition, that the Design of the Historian, in this Place, was only to shew that all the holy Furniture of the Temple was restored and re-consecrated, after it had been polluted and defecrated by the Abominations of *Antiochus Epiphanes*. But if the *το προτερον* be a Noun Adjective, whose Substantive is *το αγιασμα*, then the Temple of *Solomon* must necessarily be referred to; and the Consequence will be, that this second Temple, after many Interruptions, sacrilegious Attempts, and Invasions, was compleated and dedicated; and an annual Festival instituted to commemorate this happy Event, when the *second* Temple, with Regard to its Emblems, Uses, Ornaments, &c. was renewed and made like the *first*. St. *John* tells, us that our Lord himself

honoured this Festival with his Attendance ; so that if this Festival was instituted in the Time of the *Maccabees*, about 160 Years before Christ, it cannot be supposed that our Saviour came to a *third* Temple, in order to celebrate the Dedication of another which was then demolished. Our Lord's being present at this Dedication is to me full Proof, that the same Temple was then standing which was perfected, purified, and dedicated in a particular Manner, by an Order for an annual Commemoration of this Blessing, in the Time of the *Maccabees*. I now submit this whole Affair to the Judgment of the candid Reader.

I beg leave to subjoin here, by Way of illustrating what hath been noted concerning the *Cherubim*, or the *Cherubic* Faces in the Holy of Holies, that the Word * *Seraphim* seems to point to Them

* *Cherubim* and *Seraphim* are therefore named in that celebrated Hymn of the Catholic Church, called *Te Deum*, &c. as continually crying out one to another *Holy, Holy, Holy, Lord God of Sabaoth*. The Person or Persons who composed this Hymn seem plainly to have taken this Part from the Scriptures here cited, and by *Cherubim* and *Seraphim* to have meant Persons or Beings above all created Intelligences. For the former Clause comprehends the whole celestial Hierarchy and Chorus, however dignified or distinguished, *To thee all Angels cry aloud, The || Heavens and all the Powers* therein. To compleat the Praises of the Deity, or Trinity in Unity, the blessed *Three*, the *Cherubim* and *Seraphim* proclaim his Glory: These are omnipresent Powers, no way circumscribed, as the Powers *therein*, or *of them*, *αυτων*, imply.

|| The *Heavens* are plainly so called as contradistinguished to the Earth, and as the Place of Residence of immaterial, but

Them who had *Healing in their Wings*, Mal. IV. 2. and to *One* more specially who was to give himself, and to be given *for the Healing of the Nations*, Rev. XXII. 2. The Word *Seraph* being used for the brazen *healing* Serpent which *Moses* was commanded to set up, and the mimic Oracle of *Serapis*, seem likewise to confirm this Conjecture. But *Isaiab*, Chap. VI. 3. compared with *Rev.* IV. 8. (and these Scriptures are compared in the marginal References of our *English* Bibles) make it appear undeniably who these Persons were.

* *I saw also*, says *Isaiab*, *the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it stood the Seraphims: each one had six Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another and said, Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory, &c.* In the compared Place in the Book of *Revelations* we read, *And the four Beasts had each of them six Wings about him, and they were full of Eyes within, and they rest not Day and Night, saying, Holy, Holy, Holy Lord God almighty, which was, and is, and is to come. And when those Beasts give Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever, &c. &c.* We see

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that

but still created and dependent Beings; whereas the supreme Being is in every Place, though he is more visible in one than another with Regard to his Acts or Blessings.

* A serious Perusal of these Scriptures, one would think, would make a *Socinian* tremble, and a *Christian* fall prostrate and adore his Lord and Saviour.

that the *Seraphim* in *Isaiab* are the *Beasts* ($\zeta\omega\alpha$, *living Creatures*) in the *Revelations*, so that there is no Room for any Rabbinical Tales about Angels: The *Trinity of Persons* in the *Essence*, and the *HeDI*, *witnessing* to each, and calling distinctly upon and acknowledging each Person, is plainly set forth, as is the *Unity* by the general *Chorus*, *Lord of Hosts*, *Lord God almighty*, as well as *King Messiah*, who *sat on the Throne*, &c. &c.

To prevent any Mistake, and more clearly to point out who the $\zeta\omega\alpha$ (*living Things* or *Beings*) were, the next Chapter repeats this Vision, with an Illustration and Enlargement upon the principal Subject and Object of it. As the four $\zeta\omega\alpha$ joined *only* in *giving Glory*, &c. though *the four and twenty Elders fell down* and worshipped him *that liveth for ever and ever*, &c. so it is said, Chap. V. 13. *Every Creature which is in Heaven* (equivalent to the *Te Deum* Expressions of the Heavens, and all that are therein) *and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four $\zeta\omega\alpha$ said, AMEN.* Their Part was only a Confirmation and Ratification of this Act of Praise and universal Worship. If it be urged, that in Ver. 8. of this Vth Chapter it is written, that *the four Beasts, or $\zeta\omega\alpha$, and four and twenty Elders fell down before the Lamb*, and that therefore the $\zeta\omega\alpha$ joined in the same Act of Homage, which the Representatives

sentatives of the Trinity, or the three Persons in Covenant, cannot be supposed to have done; it may be replied, that the Word *επεσαν*, rendered *fell down*, does not *simpliciter*, absolutely, signify such a Kind of Prostration as is used by a Dependent towards the supreme and independent Being, by a Creature towards the Creator; which may be well inferred from the last Verse of this Vth Chapter, compared with the 10th Verse of the IVth Chapter. In the last or 14th Verse of the Vth it is said, that *the four and twenty Elders* (and they ONLY) immediately after the high Approbation or AMEN of *the four Beasts*, ζωα, *fell down*, *επεσαν*, AND worshipped, προσεκυνησαν, *him that liveth for ever and ever*. Had *επεσαν*, *fell down*, implied an Act of Adoration, such a Tautology as the Addition of προσεκυνησαν, *worshipped*, would not have appeared in such a Book, and pressed so close upon the Reader. *επεσαν* signified an honourable Form of Attestation (such as became the *Witnesses*, ΗεΔΙ) and an Acknowledgement of what was just and due to the *Lamb that had been slain*, at the same Time establishing a proper, and perpetual Doxology, to be used by the Church triumphant in its public Worship: Προσεκυνησαν described that very Act and Gesture of Homage and Worship which was, and will be expressed, and paid by the Redeemed to the great and gracious Redeemer. As both these Words are used together in the LXX Version of 2 Chron. XXIX. 30. an Explanation of
the

the original *Hebrew*, from whence their Sense must have been taken, will give the best Interpretation of them in this Place. The former, *επεσαν*, is the Translation of the Verb which signifies * *to bend the Head*, our *English* Bible rendring it accordingly

* *נָךְ*, *incurvare Verticem*, *נִקְךְ*, *Vertex Capitis*; so that *επεσαν* here must have the same Meaning with *κεφαλη κατανευσομαι* in *Homer*, *Il. I. 524.* or *επεκραιωνε κρονιων*, *Il. II. 419.* I will give the *English* Reader the Passage in the first Book of the *Iliad* in the Translation of the *English* Poet, after observing, that the Way of interpreting the New Testament *Greek* by the *Hebrew*, from the Translation of the *LXX*, hath been used by very learned Men long ago; who thereby teach us to use the Version of the *LXX*, as the best Lexicon to help us to explain the *Greek* Testament, by tracing Words to their original Roots in *Hebrew*, where-ever the Words occur in both Testaments. And this must be the most sure Method, since thus we interpret Scripture by Scripture, and hereby compare two divine Originals, immediately and infallibly expressive of the Sense intended to be conveyed and revealed by the Holy Spirit. But the *English Homer*, in the Place above cited, speaks thus,

*The NOD, that ratifies the Will divine,
The faithful, fix'd, irrevocable Sign.*

*He spake, and awful bends his sable Brows,
Shakes his ambrosial Curls, and gives the NOD,
The Stamp of Fate, and Sanction of the God.
High Heav'n with Trembling the dread Signal took,
And all Olympus to the Centre shook.*

As the pronouncing the *Amen* was the peculiar Part of the four *ζωα* in the Celebration of this divine Hymn, it seems to point out distinctly how far they were concerned in the *επεσαν*, *falling down*, above-mentioned. This Manner of assenting and ratifying is equivalent to the assenting, commanding *NOD* of *Homer's Jupiter*,
whose

accordingly in this Text of *Chron.* they bowed their Heads, which was a well-known Form even among the Heathens of expressing the Approbation and Sanction of their supposed supreme Deity: *Annuit* likewise expresses this same gentle Flexion of the Head in the *Latin* Poets, and is so applied to *Jupiter*, *Æneid* IX. &c. But *worshipping* is expressed by a Word in *Hebrew*, which signifies an *Incurvation* and Prostration of the whole Body, *kissing* the Ground, as it were, (according to the *Greek*) by falling flat upon it, to declare the greatest Veneration for the Object of Worship, and the lowest Opinion of the Worshipper, comparing himself with such an Object. The Eastern People therefore, where the Word was first used, and therefore supposed to be best understood, bowed down and *incurvated*, ישתחוו, not the Top of the Head only, but *themselves*, every Part, before him, as the Heavens are continually exercised in this *Incurvation*, which is expressed by a Derivative of this Verb, thereby *declaring the Glory* of their Creator. The Reader will find in *Nebem.* IX. 6.

the

whose Part herein might probably be described in this, as well as other Respects, from the true *divine Original*. The four ζωα, or Persons represented by them, assented and *ratified*; the four and twenty Elders assented and *worshipped*. How then can the *Amen* in the *Revelations* be supposed necessarily to imply the Assent of created Beings? I beg leave to suppose, that Heaven and Earth might shake and resound upon the pronouncing this *Amen*, and the giving this ratifying *NOD* of the four ζωα, or *living Elahim*.

the true Construction and Sense of this Word for *Worship*, where it is said in the *English* Version, *the Host of Heaven* worshippeth thee: The just Translation is, I think, *the Host of the Heavens* are מִשְׁתַּחֲוִיִּים, in a Posture of Incurvation or continual Prostration of themselves to or before thee. Here is true natural Knowledge, and sound Divinity built upon it, as a sure and intended Foundation, both uniting to refute the Idolaters of these Powers, and referring their Worshipers to the very Object they worshipped to teach them their Duty, since that very Object was continually paying Homage to the Creator of itself and of all Things. The Noun here is in the Form of *Hitb-pael*, and so describes the heavenly Powers of *Fire*, *Light*, and *Air*, reciprocally and mutually acting in and upon themselves in effecting this peculiar Rotation and Incurvation, constantly bowing themselves, and falling quite down, as it were, before their Creator. Behold a Mine of Philosophy and Theology contained in a single Word, when it shall be skilfully worked and laid open! But the hasty *English* Reader may possibly suppose, from what is said in Chap. VII. 11. of this Book, that the four Beasts concurred in paying religious Adoration and worshipping God: But the Original makes it clear, beyond all Doubt or Contradiction, that *all the ANGELS* who stood round about (κυκλω) *the Throne*, and round about *the Elders*, and round about *the four ζῶα* [and they only here] fell before the Throne on their Faces,

and

and worshipped God. I humbly think, that in this Vision we have a Representation of the Investiture or Inthronization of the *Lamb* in his supreme regal Dignity, when he shall have *put all Enemies under his Feet*, and is ready to distribute proper and suitable Rewards and Punishments. All within the *Circle* of the Throne were the Parties concerned in the great Scheme of Redemption, the *Elders* or *Presbyters* being, we may fairly suppose, Representatives of the happy Part of the human Race, the great Patriarchs, Prophets, and Apostles of the Church of Christ, offering the Prayers, &c. of all the Faithful, as the High-Priest did in the *Sanctum Sanctorum*: Observe, that their Number is not *here* set down. Over and above these were the four ζωα, as they appeared to *Ezekiel*, and in the *Sanctum Sanctorum*, bearing Witness to the *Lamb that was slain*, and investing him with the covenanted Honours, according to the emblematical Representations in the Holy of Holies.

The Angels, all the *Angels*, says the Text, *stood about the Throne*; and it appears, upon their being permitted to see what they had so long desired to look into, they fell before the Throne on their Faces, and worshipped God: What are Scofers and Unbelievers to expect at this Time, and upon this Appearance? From what hath been observed concerning the Distinction of the several Parts which were performed by the four ζωα, and the *four and twenty Elders*, in the above-

cited

cited Places, we have Authority, I think, to suppose the same Distinction in any after Passage, where that Distinction is not specified and expressed, as in the XIXth Chapter, 4th Verse, where we read, *And the four and twenty Elders, and the four Beasts fell down, and worshipped God, &c.* The Words for *Beasts* are with an Article, * τα τεσσαρα ζωα: These may be supposed to be principally concerned in pronouncing the *Amen*, as the *four and twenty Elders* (πρεσβυ-
τεροι

* Dr. *Hammond* was greatly puzzled and led astray by the Rabbinical Comments of *Aben Ezra*, &c. upon the τεσσαρα ζωα, as the Reader may see upon consulting his Annotations upon the IVth Chapter of the *Revelations*. But the learned Doctor says, Note (h) V. 7. “It is evident that these four Resemblances are the same that are set down, *Ezek. I. 10.* All the Difference is, that here is *μοσχος*, a *Calf*, which is not there, but (as in *Numbers* before) an *Ox* is put instead of it. But that will be easily salved: For in the LXX, ταυρος, βοις, μοσχος—*Bull, Ox, Calf*, signify the same Thing. See St. *Augustine*, *Quæst. Lib. 2. Qu. 25.* Vitulos appellant Ægyptii grandes Boves, ut nos *Pæni* Pullos Gallinas cujuslibet Ætatis, &c. In that Place of *Ezekiel* ’tis certain that the *Cherubims* or *Angels that attend on God* are signified.” Had not the Fables about Angels (invented by the same *Aben Ezra* or his Accomplices, for the same wicked Purposes of effacing the Vestiges and Evidences of the three Persons of the Essence, with the *Man* taken in, as purposely described in the *Cherubim*) blinded the Eyes of the faithful Dr. *Hammond*, he would probably have given us a full and clear Comment upon this Point, as he has made such fair Approaches towards it, though under such Influences.

τεροι) were in saying (* λεγουτες) *Alleluia*. Ζωα is the Translation of *Ezekiel's* הַחַיִּים. There is no more Reason for our supposing, that is, I think, none at all, that the *Elders* and *Beasts* joined here throughout in both Parts, viz. of *falling down* and *worshipping*, than that the *Elders* were more honourable than the *Beasts*, because mentioned before them in this Place, or than the Translators had for rendring the Word ζωα, *Beasts*: They have been softer in translating הַחַיִּים in *Ezek. Ist and Xth, living Creatures*, though even that is an injurious Translation. The Words דְּמוֹת הַחַיִּים have a feminine Termination, to denote, I presume, their being only Substitutes or emblematical Representatives of הַחַיִּים, the original, *true, living Ones*. See what is said of this generical Difference in the following Book.

Should these Things be so, what must be thought, or what must become of such (if any such have been) who have designedly given us such degrading Translations and Notions of the *Elabim* H a C H I I M? These might have done well

* Dr. *Hammond* says, under the Note (i) V. 8 of the IVth Chapter, “ In this Verse it is evident that the Phrase *full of Eyes* belongs to the *living Creatures* (ζωα) and not to the *Wings*; for so the *Greek* γεμοντα, *full*, concludes, which agreeth with ζωα, *Creatures*, but cannot with πτερυγας, *Wings*.” By Parity of Reason and Grammar may it not be said, that λεγουτες were the πρεσβυτεροι only, who united both in the *Amen* and *Alleluia*, or *falling down* and *worshipping*, as the *Greek* Word λεγουτες agreeth with πρεσβυτεροι, but not with ζωα.

well to have considered, that in *Ezek. X.* where the Description of the *living Creatures*, as well as in his Ist Chapter undoubtedly, I think, corresponds with the $\tau\alpha\ \tau\epsilon\sigma\sigma\alpha\rho\alpha\ \zeta\omega\alpha$ in the *Revelations*, since they are expressed in the LXX by the same Words, they are called in Ver. 20. singular, the *living Creature*, English, *Animal*, Latin, $\tau\circ\ \zeta\omega\omicron\nu$, LXX, הַחַיָּה , *Hebrew*; to denote, I presume, the Unity of the Essence, as the plural * *Cberubim*, in the latter Clause of the Verse, set

* A Passage in Dr. *Spencer's* celebrated Work upon the *Levitical* or *Ritual Laws*, &c. may be of more Weight with some People perhaps in determining this Point, than any Thing already set down: The Reader may find it in pag. 795. Edit. *Cant.* 1685. “Ethnici
 “ eodem penè modo de *Cberubinis*, quo de Simulacris
 “ Ethnico aliquo Numine animatis, locuti videantur.
 “ Nam Ethnici Nomen אלהים Imaginibus eorum fa-
 “ cratoribus tribuerunt: Et *Philistæi*, audito *Cberubi-*
 “ *norum* Adventu in *Hebræorum* Castra, dixisse legun-
 “ tur, *Venit אלהים, Deus*, in *Castra*. Ethnici Simu-
 “ lacris eorum Numinis alicujus Præsentiam et Virtu-
 “ tem singularem tribuerunt. Eos etiam eandem de
 “ *Cberubinis* Opinionem concepisse, *Philistæorum* Ver-
 “ ba de Symbolis illis imprimis intelligenda, doceant,
 “ *Quis nos liberabit e Manu Deorum istorum fortium?*
 “ 1 Sam. IV. 8.” The Reader will observe, that the
 Translators were obliged to render *Elabim* plural in this
 Place, because the Words for *istorum fortium* in Regi-
 men with it are plural, though they had, we see, but
 just above rendered it in the singular, *Deus*. A judicious
 Writer may make a good Use of the Dean of *Ely's*
 Collections upon this Subject, though the Doctor was
 unfortunate in his Application of them. If the *Cberu-*
bim were Copies of an *Egyptian* Original, how came
 they to be set up at the Gate of *Eden*? The Doctor
 could not suppose, that external Idolatry was prior to this
 Date,

set forth a Plurality of Persons: The *four living Ones*, or τα τεσσαρα ζωα, here and in the *Revelations*, set forth three Persons of the Essence, with the *Man* taken in, and made *One* with it in the Person of *Christ*. When I have added, that *Ezekiel* says that *he saw this Animal* under (תְּחַת, substituted for, or a Representative of) *the God of Israel*, who will dare to assign him an inferior Rank of Being? I hope, I shall be always ready to fall down and worship, in the Form prescribed, the glorious Being represented by it. No Doubt, I think, can now remain, what Persons were represented and referred to by the * *Cherubim* in the *Sanctum Sanctorum*, and in *Ezekiel*, by the *Seraphim* in *Isaiab*, or the *four Beasts*, ζωα, in the *Revelations*.

Many

Date, though Deism, or internal Self-Idolatry, was but a very little older. I have the Satisfaction to find, that the Compilers of our Liturgy seem to have had the same Sense of the true Interpretation of the IVth Chapter of the *Revelations* as is above given, by ordering it to be read for the Epistle upon *Trinity Sunday*; which, I presume, was done from their Opinion of the Persons concerned in celebrating the Hymn therein set down, as well as their Sense and Interpretation of the Hymn itself.

* These emblematical Figures were set up, we read, at *the Gate of Eden*, and by being called by the same Name (*Cherubim*) were the same undoubtedly which were placed in the Holiest Place, and for the same Purposes: The ancient *Jews* had probably this Notion, from what I have read in a Pamphlet, which gives a sufficient Hint to found such a Conjecture upon, though the Description be upon *the Whole* imperfect. This Ac-

Many modern Interpreters of the Old Testament, having considered the various Parts of it as a bare Narrative of Things and Persons terminating in itself, without having an Aspect to future Events and Transactions in the Christian Church, I was induced to observe this injurious Treatment of these holy Books, and point out some Particulars, wherein the inspired and profane Writings essentially differed, and whereby they were to be carefully distinguished. There is a literal and a spiritual Sense to be attended to, and the latter comprehends various Branches and Sub-divisions. Profane Books are to be *literally* understood, without any spiritual Meaning, and they exhibit every Thing in the Letter that is necessary for a sufficient Understanding of them ; but the sacred Books cannot be so understood, the Letter being no better than the Shell which contains the spiritual Sense, or inclosed Kernel : This therefore must be the first and the noblest

count however serves to disprove the Fables and Inventions about *Angels*, &c. In this Pamphlet, published 1689, intitled, *God's Covenant Displayed*, by John Alexander, a converted Jew, with the Reasons of his Conversion, the Reader will find what follows, pag. 26. " I will not be bold, yet it is not against the Analogy
 " of Faith to think, that the *Cherubim* likewise stand-
 " ing at the Entrance of Paradise, after Man's Banishment, was the *second Person* of the Deity, by his
 " flaming Sword (his Word, *Heb. IV. 12, 14.*) to
 " undeceive him of all he could presume of the earthly
 " Tree of Life, in order to his full relying upon the
 " promised Seed, which only was the *Way*, the *Truth*,
 " and the *Life*."

noblest Sense which a Christian will endeavour to find, as it is that which is chiefly, I had almost said, solely of use to him. I will explain my Meaning in a familiar, and, I hope, inoffensive Way. The History of the *Cæsars*, as given by *Suetonius*, and that of the *Patriarchs*, as delivered by *Moses*, may serve to illustrate this Point, and note the Difference which is to be attended to in this Matter. These two Accounts may, or should agree in one Particular, *viz.* their both being literally true; That of *Moses* certainly is so, but is so far from stopping here, that the Ground-work is but just laid: Its Perfection and highest Embellishments are to be looked after and viewed in the Glass of Futurity. Many Ages, distant Times, and Events are necessary to complete this History, to shew the Truth and beautiful Harmony of the several Parts which compose it. Again, the Histories of *Alexander* or *Charles XII.* of *Sweden* are circumscribed by the Acts of their respective Reigns, and are determined with the Book which records them. But the historical Account of *David*, and *Solomon*, and many others in the Scripture, must necessarily refer us to something future for a right understanding of them. Indeed, without admitting a typical Sense, they would not be in many Parts literally true. What *Isaiab* declares with regard to himself is applicable, and ought to be applyed to the most eminent Personages mentioned in the Old Testament, *Behold I, and the Children whom*

the Lord hath given me, are for * Signs and for Wonders in Israel. *Isaiab VIII. 18* †.

These being the principal Uses of the first sacred Code, there were other Records among the *Jews*, which are cited and referred to in this Book: These, I suppose, were purely historical, like the civil Records of other Nations, and therefore kept distinct; whereas the sacred Story looks farther than the private personal Character of the Person described; and almost every Person and Thing herein set forth points out some important Part of the Christian Dispensation. The Characters are mixed; but the first and principal Intention is, to point out the spiritual or figurative Meaning, which the literal Characters are set down to represent, and serve as Instruments to convey the principal Matters to the

* The learned Bishop *Chandler* hath observed, from *Zech. III. 8.* that such Men were called *Men of Wonder*, or *Sign*, “ which, saith the Bishop, is an Hebraism “ for signifying *typical* Men, or Men *portending future* “ *Things.*” The Reader will receive Pleasure and Instruction in perusing what his Lordship hath said concerning personal Types, in his *Defence of Christianity.*

† But as a short Citation from one of Mr, *Hutchinson's* Books will give the Reader a more just and elevated Idea of this divine Volume, and the noble Uses of it, than twenty Pages drawn out by such a Pen as mine, I will dare to produce it; and set it down in this Place. “ Every Passage in the Old Testament looks backward, “ and forward, and every Way, like Light from the “ Sun; not only to the State before and under the Law, “ but under the Gospel; and *Nothing is hid from the* “ *Light thereof.*” *Essay towards a natural History of the Bible.*

the Knowledge of Mankind. And hereby, I think, the Difference between the sacred and civil Story must sufficiently appear.

If these Things are so, what shall we say of those levelling Writers, who treat the holy and unholy Books in the same Manner? Hereby, in the Lives of particular Persons, these Men make the Holy Ghost a mere Biographer, like *Plutarch* or *Diogenes Laertius*. In the *Hagiographa*, he is considered as a Collector of moral Fragments, no way superior to the Apothegms and Placits of wise Heathens. They have sometimes dared to compare these Writers and their Works; to draw Parallels between human Wisdom and divine, that is, between Finite and Infinite, between Perfection and Imperfection: Notwithstanding the glaring Absurdity of such Attempts, some of the brightest Pens have been engaged in them, and *the People love to have it so*. But from the characteristic Difference between the holy Writings, and all others, it must follow, that a different Rule of Criticism must be established and observed, when we would explain and pass a Judgment upon their several Excellencies and Perfections; otherwise we shall measure the Scriptures by a false Standard, when they have one peculiar to themselves, to which other Writings cannot be applied or measured by. And if, at any future Time, any bold Critic should arise (though resembling an Angel of Light in the superior Excellency of his intellectual Faculties)

who may give us a Set of Rules, by which we are to judge universally of a perfect Historian, and then take the Liberty of arraigning and condemning *Moses* upon these Laws of his own making or compiling, I beg leave here, in behalf of the Scriptures, to enter a timely Caveat against so unjust and sacrilegious an Invasion.

But, besides the already noted Difference and Superiority of the Scriptures over all human Compositions, the Duration of them will make their Excellency still more conspicuous, and shew, that it does not barely consist in prescribing moral Duties, or setting forth great and good Examples. These Books will survive the general Destruction of the material World, and the Pride of human Works and Abilities :

*When all the wide-extended Sky,
And all th' harmonious Worlds on high,
And Virgil's sacred Work shall die ;*

This Volume shall be opened, and appear in its greatest Glory ; when the Patience of *Job*, or the Penitence of *David* will be of no Service in a State, where there will be no farther Occasion for the Exercise of these Virtues. *Heaven and Earth shall pass away, but the Word of God shall not pass away.* Herein are contained the Counsels of the Almighty, which cannot be perfectly understood in this State of Imperfection, and will therefore be reserved for our Contemplation,

plation, when the Eye of the Understanding shall be rendered quite pure and strong. A Zeal for the Honour of these holy Books will, I hope, excuse any Asperity of Expression, hereafter used, in regard to such of my Brethren as do not seem to pay that Reverence to these Writings, which is required in a more especial Manner from Clerical Men upon all Occasions. Woe be to them, whether Clergy or Laity, by whom Offences of this Kind come; but more Woe will it be to such, whose peculiar Business it is to prevent or remove them, if they themselves should be the principal Offenders this Way by Encouragement and Example. “What Punishment he deserves (says an Author just above cited) who offends against the infinite God in these Points, none but that God can express. If one do Injury to another in *Temporals*, That may be punished *here* by Man or God: But if one do Injury to another in *Things of Eternity*, I doubt That cannot be punished equivalently, but in *Eternity*.” I was provoked (honestly I hope) to say so much as I have said upon this Topick, upon being assured, that many of the favourite Pulpit-Orators in the chief Towns of *England* have generally so little of Christianity in their Compositions, that it cannot appear from any Thing that is said, that a Minister of Jesus Christ is the Speaker: And the greatest Character of a modern polite Preacher is, that he *entertains* very well! that is,

he harangues, without any Assistance from his Bible, or perhaps any other Book. As this Vanity threatens the Destruction of this Church, as it formerly did, not without Effect, That of *Corinth*, I thought it not improper to publish such a cautionary Dehortation from this silly and wicked Pride and Apostacy, in hopes it may check the Growth of this unbecoming, pernicious Practice. I do not expect that my Endeavours in this, and other Points herein considered, should succeed better than those of more learned, and much better Men, from any Abilities in the Writer; but it may happen, that some may be affected more sensibly with one Manner of explaining and exhibiting the same Truths than they are with another: For which Reason it is right that Matters of such Importance should be propounded in different Ways, and by different Persons, that they may have a better Chance to be clearly apprehended by, and suited to the respective, various Capacities of Mankind.

Nothing that is advanced by me in this Work will, I hope, give Offence to any good Christian, as I write only to assist such in the noble Course they are pursuing, and am myself an humble Candidate for the same Prize, that is equally set before us. The Substance of what is herein asserted hath been the Doctrine of the true Church in all Ages, though the Dress it appears in here may be new, but, I hope, not aukward or disagreeable. Where any Observation or Illustration

tion may appear to be uncommon, or not well supported, I have taken care to strengthen it by proper Authorities : But I must own, that I have a great Aversion to unnecessary Quotations, brought to prove Matters which are sufficiently evident without them, and which serve only to shew, that the Author has perused many an Index and modern Dictionary. Besides, I thought it became a Writer upon the Subject of Christian Humility, *ambitiosa recidere Ornamenta* ; and I know none more deserving that Title, than those ostentatious Citations wherewith many Books abound. This Kind of Embroidery placed on the Margin of a Book, where the Contents do not seem to require or excuse it, betrays, I think, a Want of Substance or good Sense, instead of being a suitable and graceful Ornament : As such it seldom fails to excite the Ridicule and Contempt of the sensible Part of Mankind, however the great and small Vulgar may be dazzled with it, and admire it.

I have frequently made use of the Comment of a learned Foreigner upon *Job*, in explaining occasionally some of the Passages and Expressions ; but I enter not into the Examination of his Hypothesis, leaving it to the Disquisition of such as are resolved to consider *Job* as a dramatic Writer, entertaining themselves, and their Readers, with various Reveries upon such a Scheme. *Schultens*, by fancying himself in Buskins, in order to form a better Judgment of his Author, seems

Preliminary Discourse.

seems to have been insensibly swelled into an affected Latinity, which adds no Beauty to his Work; for the Dress that is most easy is generally most engaging and becoming. This very learned Man and great Master of the Oriental Languages hath, in this Work upon *Job*, passed an heavy Censure upon the LXX and the *Chaldee* Paraphrast, which I shall subjoin, in his own Words *, for the farther Examination of the Learned.

Though no sufficient Apology can, I think, be made for the LXX, with regard to some Additions, Omissions, and unaccountable Constructions of many Expressions and Passages in that Translation; yet, considering the many excellent Uses which this Version answers in general, we should be as favourable as we can in our Strictures upon it, and be ready to embrace any reasonable Conjecture that may be offered in Vindication of these Interpreters, which may serve to remove the Imputation of wilful Corruptions or Interpolations.

* Vid. *Præf. in Job Comment.* “ Inter veteres, conturbatissimi in *Jobo* reddendo LXX qui dicuntur; quamvis dubitari nequeat, quin diversus planè sit Interpretres, non multæ in *Hebraicis* Peritiæ, & incredibilis Licentiæ, in quidvis e quovis exculpando, et proprii Fœtum Cerebri effingendo; qui ad *Hebræum* Textum collatus, non *deformis*, sed *informis* planè & abortivus Partus appellari mereatur.

“ *Paraphrastes Chaldæus*, totus in Scholæ Rabbiniæ Commentis & Glossæ confarcinandis, nihil Penſi habuit, an Ordo Temporum Rerumque constaret, si modo magna Eventa *Ecclesiæ Israeliticæ*, & Hostium ejus, hoc in Libro adſpicienda præbere possent.” *Ibidem*.

lations. What I would particularly suggest in this Place is, that many paraphrastical Explications, at first only noted in the Margin, have by injudicious Copyists been taken into, and made a Part of the Text. A notorious Instance of this Kind occurs in the LXX Version of *Job XIV. 4.* In our Translation we read, *Who can bring a clean Thing out of an unclean? not one.* But the LXX add, after the Words *not one, though his Life be but of one Day,* for which additional Words there is no *Hebrew.* Should the Reader ask, why it is supposed that these Words were originally paraphrastical, or placed in the Margin to explain this Text, I will lay before him my Reasons, and submit them. In order to do this, I must set down the Words of the LXX, who translate the *Hebrew* thus, *τις γαρ εστι καθαρος απο ρυπου; For who is pure or clean from Pollution?* Now as the Word *ρυπος, Pollution,* seemed to be too general an Expression to fix the Sense, or specify that Kind or Species of Pollution, which was here referred to by the inspired Writer, they put the just-mentioned additional Words, I suppose, in the Margin, to direct the Reader to that particular Sort of Guilt or Pollution, which was to be understood in the Text. Such as were qualified to examine the *original Word,* and the true Interpretation of it in the several Places where it was used, needed no Comment: For though it signifies frequently *Sin* in general, yet it *primarily* and *principally* describes

describes certain casual Uncleanesses, and inevitable legal Impurities, which are recited *Levit.* IV. for which immediate Cures and Remedies were appointed. The Passage where this Word (CHaTA) is first, I think, made use of, is *Gen.* IV. 7. in * the Case of *Cain*, where we read,

* The Reader will, I hope, pardon me for communicating what I have farther noted in attentively considering this History. It is introduced with some peculiar Expressions, *In Process of Time*, in the Margin, *at the End of Days*. I am inclined to think, that a certain periodical Division, or determinate Portion of Time, then established and well known, must hereby be understood, and that none more likely may be supposed, than what might be relative to the particular Stages of the Life of Man. In this Acceptation, That Time of Life, Determination of Days (Days perhaps of Years) when *Cain* and *Abel* arrived at such an Age and Ripeness of Understanding as made them what we term moral or religious Agents, accountable for their Actions, may be signified by these Words. So that upon their first solemn Appearance before God, as true Worshipers and Believers (and this sacrificial Act seems to have been their first Act of Homage) it is reasonable to suppose, that an Acknowledgement of a Creator and Redeemer was required from them, more effectually to recommend to their Posterity that particular Faith, which could make them happy for ever. The Use therefore of particular Offerings or Sacrifices were prescribed, to keep in memory the universal Blessings of Creation and Redemption. An Oblation of the *Fruits of the Earth* was a proper Acknowledgement of a Creator, from whose Bounty these Fruits were derived; but the Sacrifice of the *First-born of the Flock* (rendered *Sheep* in the Verse above) was required by way of acknowledging a Redeemer, as *typifying* that *Lamb*, who was (by Covenant between the three Persons of the Essence) *slain before the Foundation of the World*, and who actually suffered, and was sacrificed for Sinners in *Process of Time*, and *at the End of Days*,

read, *If thou doest not well, Sin lieth at thy Door.* *Not doing well* signifies here, I suppose, not using the instituted Means of Grace and Pardon, or omitting the proper Acts of Homage and Obedience. From *Sin lying*, or continuing *at Cain's Door*, for want of being removed by a right Conduct upon this Occasion, it is plain that *Cain* was under some Guilt, as *Abel* confessed himself to be by bringing an expiatory Sacrifice. But no particular, actual Transgression is here specified or laid to the Charge of either, previous to their Oblation; and if there was no actual Sin which required a particular Atonement, it could be no other than what has been since called *original Sin*. If this be so, *Cain* proceeded upon the Principles of *Deism, *Abel* followed the Light of

Days, to take away the Sin of the first *Adam*, and all the Sins of his penitent and grateful Descendants. *Cain*, 'tis plain, thought the first Acknowledgement sufficient, as not being guilty perhaps of any open Violation of the social Law, the Temptations in that Respect being then comparatively very few.

2. The Words *shalt thou not be accepted?* spoken to *Cain*, must be interpreted of an Acceptance by taking away Sin, as the Original imports, *NaSHA* being used for the *taking away* Sin by the *Scape-Goat*.

3. If the Sin of *Cain* may appear, from these, and other Considerations, to have been the Denial of *original Sin* (as it is since called) and maintaining his own Sufficiency and Integrity, the Punishment of *Cain* will, I hope, deter others from sinning after the Similitude of *Cain's* Transgression. These Remarks are submitted to the Examination of right Reason.

* *Philo Judæus's* Account of what passed between *Cain* and *Abel* before the Murder (though it be for the most

of Revelation : The Elder thought himself to be without Sin, and self-sufficient ; the Younger confessed he was a Sinner (though perhaps not guilty of any wilful Sin) and by such Confession was accepted, so that *Sin did not lie at his Door*, but was removed from it, and out of the Sight of God. But if there be any Doubt concerning the Interpretation of this Word from what is remarked upon this History, it signifies, I think, without all reasonable Doubt, what we term *original Sin*

most Part as wild and extravagant as any Thing contained in his other Dissertations) seems plainly to authorize this Conjecture, and to give us the traditionary History of the *Jews*, which was current among them at that Time, concerning this Matter. He says, Vol. I. pag. 191. Edit. *Mangey*, That “ *Cain* challenged *Abel* “ to dispute with him, that he might get the better of “ him by plausible Sophisms, which carry an Appearance “ of Probability, *εἰκοσι καὶ πιθανοὶ σοφισμασιν.*” The Matter of such a Disputation must undoubtedly have been of the Use, Intent, and Necessity of the several Kinds of Sacrifices, as the fatal Quarrel arose from their different Opinions of this Institution. Hence, I think, it may be inferred, that *Cain* might urge the Absurdity and Repugnancy to Reason, in supposing that Remission of Sins could be obtained, or reasonably required by killing and offering a Beast to the Deity, and therefore might insist, that the Command concerning such Sacrifices was not obligatory. Whereas *Abel*, being no way disposed to question what he knew to be revealed and commanded by God, had not exercised his Faculties in sophistical Disquisitions, or trying the divine Laws by the Judgment and Rectitude of a depraved and erroneous Understanding. The Reader may read this whole Dissertation of *Philo*, where he will find something more to this Purpose, and *Philo* calls *Cain*, pag. 266, the *self-conceited Cain*, ΔΟΚΗΣΙΣΤΟΦΟΥ ΚΑΙΝ.

Sin in the *Pſalmiſt's* Form of Confefſion, which hath been ſo frequently and pertinently cited to prove this Doctrine, *In Sin (CH a TA) did my Mother conceive me.*

Such therefore as underſtood the Biblical *Hebrew* Language, and the Doctrines of the Church, as therein taught, needed not to have been at a Loſs how to have conſtrued this Place in its true Senſe. But the later, or *Helleniſtical Jews*, and ſuch of the *Greeks* as were Proſelytes, muſt receive great Light and Advantage from ſuch an explanatory marginal Note. If it be urged, that the Context, even in the Translations, was ſufficient to aſcertain the Meaning here, without any marginal Note, ſince *Man*, conſidered under the Circumſtance or Condition of his Birth, *born of a Woman* (Ver. 1.) is the *Antecedent* to which the Words under Conſideration muſt refer, and by which they muſt be interpreted; it may be replied, that moſt Readers are too much in haſte, when there is any ſuch Diſtance as in this Place between Antecedent and Relative, to ſtay long enough to obſerve the Coherence and Connection. It muſt have been therefore of great Uſe to catch and fix the curſory Reader's Eye by ſuch a ſignificant and uſeful Mark in the Margin.

But the main Part of the Objection ſeems ſtill to remain in Force; for allowing that the Words, *THOUGH his Life be but of ONE DAY*, were placed in the Margin at firſt, how does it appear that they ſerve the Purpoſe here ſuppoſed, in ſpecifying

cifying that particular Pollution, or *ρυπος*, now styled *original Sin*? To this I answer,

It is well known, that the *Jews* had a Tradition, that *Adam* fell the same Day wherein he was placed in Paradise, not lying *one Night* in it; so that the Application of this Opinion or Tradition to this Text in *Job* was telling the Reader, that this Passage in *Job* was to be understood of *Adam's* Transgression. This Opinion or Tradition seems to be supported by the *Jewish* Construction of *Pf. XLIX. 12.* taken notice of by *Dr. Lightfoot*. The Translation in the *English Bible* is, *Man being in Honour abideth not*: But the Words must be rendered, to favour the *Jewish* Construction, *Adam being in Honour* did not lie one Night, *i. e.* in Honour. Though this Part of the Verse, according to the *Jewish* Construction, sufficiently accounts for the Opinion and explanatory Note as here considered, yet I ought to observe on this Occasion, that this whole Verse, taken together, is as full a Proof of the Doctrine of *original Sin*, as ought to be demanded by such as confess the divine Authority of the holy Scriptures. The former Part hath been considered as far as may be necessary at present; the latter is in our present Translation, *He is like the Beasts that perish*. But the Words, I humbly conceive, should be rendered, *Being vanquished*, or *he was overcome*, viz. *Adam*, referred to in the former Part of the Verse (which Word being singular, must be understood of one particular *Adam*

or Man in the former Part) THEY are cut off (*excisi sunt* is Pagninus's Version) like the Beasts; where *Adam* must mean *Mankind*. * I will sub-join

* ואדם ביקר בל^a בלין נמשל כבהמות נדמו

^a The Word "*Adam*, aliquando sumitur pro primo Homine, says *M. de Calasio*, aliquando pro Homine in univ^{er}sali." When it has the Sense of an Individual, either as the proper Name of *Adam*, the first Man, or of an *Individuum vagum*, Man in general, as each may be considered singly, the singular Number is used in the Verb, Participle, &c. in Regimen with it; but when it is used for *Mankind* collectively and universally, the Verb, &c. in Regimen seem to require a plural Termination, as *Job XXXVI. 25. Every Man (Adam) may see it, viderunt* Pagninus, Hebrew ויראו. And where there is a sudden Alteration of the Number in the same Verse, as it is here, we must suppose, that the two Senses above observed must be respectively given in Conformity to such a Change in the Original, to do justice to it. As the Verb and Participle in this Verse are singular, one particular Man must be understood; but as the last Verb, rendered *cut off, excisi sunt*, has a plural Termination, the universal Sense, or *Mankind* collectively must be understood under the Word *Adam*.

^b This Verb, according to *M. de Calasio*, signifies *pernoctavit, hospitatus, commoratus fuit*. The Jews in this Place, as hath been observed, take notice of the first Sense only, as sufficient to countenance and authorize their Tradition, and *Dr. Lightfoot* has adopted the same, Vol. II. p. 1323. But though the Word has that Sense, it is not the only one, nor is the Continuance which it is used to describe limited to *one Night's Stay*. * It signifies, we see above, spending some Time in a Place, which is not to be called a settled Habitation, and is contradistinguished to one that is so. *Adam*, being placed in the honourable Station of *Eden*, with the Power of a Vice-Roy over the Creation, did not behave in such a Manner as to deserve the long Continuance of his Grant during

join the original Words of the whole Verse, for the Reader's more easily comparing the Translation and Observations here offered to his Consideration. What I render *vanquished* or *overcome* is the Passive of the Verb, which signifies, in its primary Sense, to *rule* or *conquer*; in a secondary Sense it has been made to signify to *assimilate*: A Noun from this Verb is, from this latter Construction, rendered *Similitudes*. The *Proverbs* of *Solomon* are called by this Name; but they are so styled most properly, I think, from the primary Sense of the Verb, as the Parts thereof are so many *ruling*, masterly Sentences, commanding a particular Attention and Obedience to their Authority. The plain Construction therefore or Sense of this whole Verse, upon the *Jews* and Dr. *Lightfoot's* Interpretation of the Verb *JaLIN*, is this, Adam *being in Honour*, or an honourable

Life. It was therefore to him no Place of *Abode*, or in the Phrase of the Scriptures, no *abiding City*. So that being soon ejected upon his Forfeit, the Time of his Continuance there was so short, that he seemed to be no more than a strange Guest, who spends some Time at an Inn, or with an Acquaintance, and then proceeds to the Place of his Settlement. But *Adam* probably stayed much longer than one Night in *Eden*; as long, it may well be asserted, I think, as the ingenious Mr. *Worthington* supposes, to perform every thing that is related, or what must be supposed to be transacted from *Moses's* Account of this Matter. Yet still, supposing he might continue some Months in *Eden* before his Ejection, that Place was no more than an *Hospitium* or *Diversorium* (as a Noun from this Verb signifies) compared with that World into which he was sent, where he was to live and die.

honourable Station, *did not possess it one Night*; for *he was conquered or vanquished, and, by being vanquished, all his Posterity, or Mankind are cut off like the Beasts, dying in the same Manner.* These Texts in the Books of *Job* and the *Psalms* will clearly interpret *Eccles. VII. 29.* The Original indeed of the Text in *Ecclesiastes* is too plain to need any other Comment than such a Comparison. The Word for *Man*, whom God is said to have *made upright*, is ATH HaADaM, and That for *upright* is singular, but the Number is changed to plural in the latter Clause, as in the *Psalms* just cited.

As to the *Chaldee Paraphrast*, and the *Jews* of that Age, they seem to have converted or perverted every thing to set forth their own Glory, making every thing to terminate herein. *Bolducius*, a merry Capuchin of the last Century, copied after this Pattern, undertaking to shew us in *Job* the original Plan of the modern Church of *Rome*, with its monastic Ceremonies and Institutions, especially That of his own Order *. *Schultens* supposes, that we have the Book of *Job* as it was penned at first without any Translation, as at that Time the *Hebrew* and *Arabick* Language was the same, with a small dialectical Variation only: So that

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the

* “ *Ecclesiæ Pontificiæ hodiernam Faciem*, præsertim
 “ in *sacris Sodalitatibus et Ceremoniis*, ex Monumento
 “ hocce antiquissimo exculptum ire voluit, qui *Cætus*
 “ *sui Antiquitatem ultimam*, jam ante *Mosen*, demonstran-
 “ dam sumpserat in Opere cui Titulus, *De Ecclesiâ ante*
 “ *Legem, &c.*” *Ibidem.*

Preliminary Discourse.

the Criticisms of such, who would prove this Book to be wrote after the Captivity from the *Chaldaisms*, which they pretend to discover in it, seem, upon this Authority, to be quite trifling; of which one † Instance is produced by this learned Writer.

If any thing be said in this *Preliminary Discourse*, or the following Work, upon the Subject of the *Cberubim*, that may possibly awaken the peculiar Attention of the Reader (which has been already supposed to happen) and open a more clear and satisfactory View of those mysterious Emblems than is to be met with in common theological Tracts and Comments, he is principally indebted to the Works of the late Mr. *Hutchinson* for such Information. An inexhaustible Fountain of divine Wisdom always lay concealed within these sacred, emblematical Figures of the *Cberubim*, as exhibited in the Scriptures and *Sanctum Sanctorum*, shewing to Believers, and strongly reflecting the important Doctrine of a Trinity in Unity: But though this living Water was given for the public and general Use, for all who are desirous of having it; yet

† “ *Chaldaismi illi, quos nonnulli captant ex Ter-*
 “ *minationibus plural. in י' pro ך', etiam Hebraicæ*
 “ *& Arabicæ sunt Ditionis, atque vetustissimæ Monetæ.*”
Ibidem. The same perhaps, upon Examination, will be found true with regard to the *Hebrew*, in the Permutation of the two Letters ו' and ך', and a few Instances more, which are said to be only *de More Gentis, scilicet Chaldææ.*

yet the Woman of *Samaria's* Words to our Saviour may in this Respect be applied singly to each Interpreter of this Mystery, *Sir, thou hast Nothing to draw with, and the Well is deep.* Besides, in Time, an Heap of Rabbinical Fictions and *Jewish* Rubbish had so covered the Well, that it was difficult to come at the precious, healing Spring. Mr. *Hutchinson* cleared away these Obstructions, and restored the Well to its first Use and Beauty: Though I have used his Bucket, yet I went for my Water to the Fountain-Head. As I have frequently looked into Mr. *Hutchinson's* Works, I may very probably have taken other Hints from them, which the Want of a proper Index to his Works makes it difficult to particularize. My Nature, I hope, will never be so debased, as to be ashamed of gratefully acknowledging Obligations of any Kind, by what Hand soever they may be conferred; but the Supplies of this Kind call for our strongest Gratitude, and merit the highest Esteem: And I will dare to say, that whoever shall peruse the Works of Mr. *Hutchinson* with Attention and Impartiality, will find Treasure enough therein to compensate his Pains, though there may be an Alloy of human Passions mixed with the rich Ore with which they generally abound. And this surely may be sought for with Innocence, notwithstanding the unaccountable Outcries which come from many Quarters against this truly learned Man and his Works. Whoever will advance in Christian Knowledge must

glean from every Field; must fill the Storehouse of his Understanding with Things both new and old; must regard Things more than Persons, and endeavour carefully to distinguish between Things good and bad, since they are frequently mixed and offered together. To do this is the Duty of an honest Mind, and to be at Liberty to do it is the Privilege of a Protestant Instructor, who will never do amiss, if he keeps within the Bounds prescribed by Apostolical Authority, *Having Gifts, &c. whether Prophecy, let us prophecy according to the * Proportion of Faith.* But to reject any Christian Instruction because it may put some narrow Thinkers out of their systematical Course, must be called by no other Name, than that of stifling Evidence. And if such a Practice be so criminal in civil Cases, what must it be in the Christian Cause, and a Minister of Jesus Christ, stationed in the most pure, reformed Part of the Christian Church? God, I hope, will give me Grace to make use of all useful Helps to promote his Glory and the Salvation of Mankind: I shall freely use such Assistance without Exception, and so far thank the kind Benefactor, be his

* Rom. XII. 6. Κατὰ τὴν ἀναλογίαν, according to the Analogy of Faith. Ἀναλογία, Proprietas, Similitudo, Proportio. Erasm. ad Rom. notat, ἀναλογίαν εἶναι *Congruentiam Rei ad aliquid relatæ.* Καὶ ἀναλογίαν, Proportione. Crisp. Lex. Περὶ ἑρμηνείας, Interpretatio divinæ Scripturæ. Idem. And here the ordinary Gift of interpreting Scripture must be understood; as the extraordinary will admit of no Rule or Direction.

his Name *Hutchinson, Clarke, or Newton*. Upon this Principle, I shall conclude this *Preliminary Discourse* with a Passage taken from the celebrated Mr. *Locke* *, as appositely expressing what I would have the Reader know farther, without subscribing to all which that learned Man hath wrote as a Philosopher or Commentator.

“ The same Reasons, that put me upon doing
“ what I have in these Papers done, will exempt
“ me from all Suspicion of imposing my Inter-
“ pretation upon others. The Reasons which
“ led me into the Meaning which prevailed on
“ my Mind are set down with it : As far as they
“ carry Light and Conviction to any other
“ Man’s Understanding, so far, I hope, my
“ Labour may be of some Use to him ; beyond
“ the Evidence it carries with it, I advise him
“ not to follow mine, nor any Man’s Interpre-
“ tation. We are all Men, liable to Errors,
“ and infected with them ; but have this sure
“ Way to preserve ourselves, every one, from
“ Danger by them ; if laying aside Sloth, Care-
“ lessness, Prejudice, Party, and a Reverence
“ of Men, we betake ourselves in earnest to the
“ Study of the Way to Salvation in those holy
“ Writings, wherein God has revealed it from
“ Heaven, and proposed it to the World, seeking
“ our Religion where we are sure it is in Truth
“ to be found, comparing spiritual Things with
“ spiritual.”

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ELIHU.

* *Preface to St. Paul’s Epistles,*

E L I H U

OR AN

E N Q U I R Y

INTO THE

Principal Scope and Design

OF THE

B O O K of J O B.

Thomas Page, Author

Wilmington.

1736

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- Ch. I. *The general Design of the Holy Scriptures.*
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E L I H U.

C H A P. I.

The General Design of the Holy Scriptures.



THE Salvation of Mankind by Chap. I.

Jesus Christ is that one grand Scheme of Providence, which is exhibited to public View in both Testaments, for the Instruction and Direction of the People of God. “ The Old Testament, as our Article “ well expresses it, is not contrary to the New, “ for both in the Old and New Testament everlasting Life is offered to Mankind by Christ, “ who is the only Mediator between God and “ Man, being both God and Man.” This is the Faith of the Church of *England*, and the Catholic Faith is this.

God indeed at sundry Times, and in divers Manners, spake in the Old Testament unto the Fathers by the Prophets, and in the New to all future Times by his Son, and the Apostles; but the Subject was the same, and the Speaker the same,

Chap. I. same, the Voice speaking from both being the
 Voice of God.

These two Volumes, like the *Cberubim*, who were placed near, and over the Ark of the Covenant in the Holiest Place, bear a constant and friendly Aspect towards each other, united in, and intent upon carrying on one and the same gracious Design of promoting the Glory of God, by Goodwill and Mercy towards Men. From hence are taken the Materials which compose the august Edifice of the Christian Church, the Nature, as well as the inimitable Workmanship of it, undeniably proving the Divinity of its Founder. And as this Fabric is raised for the Accommodation and Use of an innumerable Company of all Ages, and Nations, it consists of an infinite Variety of Parts, different Points of View, and proper Appointments, contrived and adapted to the Necessities and Convenience of those for whom it was designed. Neither is it destitute of apt Embellishments, and suitable Decorations, to engage the attentive Admiration of all that behold it: But what crowns the Spectator's Pleasure, and adds the highest Relish to this charming Prospect, is the Proprietor's Invitation to all poor Passengers to enrich themselves, from Time to Time, out of that inexhaustible Treasure which is laid up in it, and without which they will never be able to reach the End of their settled Destination.

Curiosity

Curiosity might prompt us to enquire into the Rise, Progress, various States, celebrated Heroes, and Acts of the Christian Family which we belong to. Philosophers and Legislators have spared no Pains to fix and celebrate the Fame of the Founders of their several Institutions, in order to reflect what Honour they can upon Them and their Disciples. For this Purpose, they are delighted to expatiate upon, and illustrate the Services they have done for the intellectual and moral World; they delight to tell, how honourably descended they are, what mighty Improvements from Time to Time have been made by these Men of Renown, with an advantageous Display of the Importance of each particular Tenet delivered by them. Even in private Families called ancient, no way instituted for public Service, what Cost and Trouble are Men frequently at to discover their Origin, with the Actions, Characters, and Exploits of their Ancestors? What Pleasure does every incidental Discovery afford, though such Discovery but too often administers Food for Vanity, Discontent, Ambition, and other inordinate Passions, excited various Ways by vain-glorious Curiosity? And in these Kinds of Researches, what ridiculous, legendary, unsupported Conjectures are produced as full Evidence of their several Pretensions? One derives from *Jupiter*, another is instructed by *Egeria*; One came in with the Conqueror, and another is sprung from the Pa-

Chap. I. triarchal Druids : All can produce something from their respective Lines, which may challenge the Veneration and Regard of common, undistinguished Inferiors. But the Christian Family and Institution is of the highest Antiquity, and most distinguished Excellency : It can boast of a real God, instead of a fabulous Goddess, from whom the Christians received their Laws, which carry with them and in them undeniable Evidence of a Divine Extract. They are fitted for all Ages, and all Conditions, and actually lead their Followers into a State of perfect Security and Happiness. In this Book are recorded the noblest Exploits of real Heroes, transmitted down to Posterity for their Imitation, which we cannot but look upon with Wonder and Delight. At the same Time, we have the particular Satisfaction of reflecting, that this our History is as true as it is full of Wonders, without any Mixture of Falsehood or unfair Colouring to recommend it. It is grand, though simple ; big with Matters and Events of the greatest Importance, the Weight of which fills the Expressions with a suitable Dignity, a Dignity not to be met with in the historical Accounts of prophane Writers. So that the Scripture, considered only in this View, would demand our Attention before any Composition merely human.

But Duty commands us, if Curiosity will not lead us, to peruse this Book, wherein Life and Death are set before us for our necessary Choice,

Choice, immortal Life, eternal Death. Our Chap. I.
 great Legislator therefore thus commands, *Search*
the Scriptures, for in them, ye think, ye have
eternal Life, and they are they which testify of
me. St. John, Chap. V. Ver. 39. And in
 Ver. 46. he tells the *Jews*, *Had ye believed Moses,*
ye would have believed me, for he wrote of me.
 And *Moses*, it seems, wrote so plainly and fully
 upon this Head, as to render all those Unbe-
 lievers, to whom the Oracles of God were com-
 mitted, without Excuse, upon the Testimony
 of *Moses* himself. *There is One that accuseth*
you, says the Judge himself, *even Moses, in whom*
ye trust.

Can any Article of Faith be more strongly,
 more expressly, explicitly proved than That of
 our Church above-cited? Can any Doubt remain
 concerning the ancient *Jewish* Faith, and the
 Belief of this important Doctrine, as contained
 in the Writings of *Moses*? Commenting here
 would be, what it too often is, obscuring and
 puzzling what is too plain to admit of any Ex-
 planation. I am induced to suspect, that the
 Old Testament hath not been rejected or treated
 with a less Regard than it is intitled to, from a
 Failure of Evidence in the most important Ar-
 ticles of Religion: The clear, invincible Argu-
 ments it affords in Confirmation of them have
 perhaps rather given the greatest Offence, and
 provoked the Endeavours of the Enemy to de-
 face and pull down such illustrious Attestations,

Chap. I. and infallible Characteristicks of the Christian Faith. It is the Fullness and Copiousness, I had almost said, Redundancy of these Evidences, to be met with in this sacred Volume, instead of a Defect in this Respect, which has united so many Adversaries in an Opposition to it. Since a celebrated Prelate of our Church has observed this to be the Case in the great Fundamental of the Christian Religion, I may fairly produce such an Authority to support my own Opinion or Assertion, and to obviate any Charge of Singularity or Injustice. The Words deserve particular Attention, as falling from such a Pen.

“ Those, who deny that Christ was truly God,
 “ think that, in order to the raising him to those
 “ great Characters, in which he is proposed in
 “ the New Testament, it is necessary to assert,
 “ that he gave the *first* Assurances of eternal
 “ Happiness, and of a free and full Pardon of
 “ all Sins, in his *Gospel*; and that in the Old
 “ Testament, neither the one nor the other were
 “ *certainly or distinctly* understood.” *Bp. Burnet,*
Art. 7.

As this judicious Observation, made by so learned and sagacious a Prelate, was undoubtedly built as well upon the historical Accounts of the the ancient *Unitarians* and *Arians*, as of *Socinus*, and his Followers, who had the same wicked Point in View, so has it been verified by modern Practice; Men of the same Principles, in these our Days, continually charging this Part of the
 Holy

Holy Writings with such Absurdities and Imperfections of various Kinds, as, if true, must not only deprive it of its divine Authority, but take from it that Credit which is due and paid to a rational, consistent, human Composition.

The Adversaries of *this Pillar* of our Faith, viz. the Authority of the Prophets, do not, I hope for their Sakes, consider how the other Pillar, That of the Apostles, will be affected by the Removal of this; or how Jesus Christ, or Christianity, the *Key-stone*, which rests upon, and is equally supported by each of these Pillars, can possibly stand so securely when one of them is taken away.

Titus's Declaration, set down by *Sulpitius Severus*, concerning the *Jews* and Christians, &c. may be applyed to the Infidel Scheme of destroying the Authority of the Old Testament. *Christianos (Codices) ex Judæis extitisse, Radice sublatâ Stirpem facilè perituram.* Besides, one Sect of Unbelievers, the *Socinians*, subvert hereby the very Characteristic with which they describe Jesus Christ, viz. That of an Instructor sent from God, as he cannot be esteemed to be so commissioned, or to be a faithful Teacher and Adviser in heavenly Matters, if he commands us to search in order to follow the Directions and Authority of a Book which is of no Weight, or such as may not be securely depended upon.

So judicially infatuated are conceited Men when they would destroy the Works of God!

Chap. I. It might afford some Diverſion to purſue theſe Men, in order to expoſe their Abſurdities, if it would not take one out of a Way, which, I think, may lead to a better End, and afford more agreeable and uſeful Entertainment to a Chriſtian Mind. Obſerving the Ways of a common Madman will make a thinking, good-natured Man melancholy, in reflecting upon the piteable Ruin of an human Underſtanding; but a good Chriſtian is under a Kind of Torture upon the Sight of an Apoſtate or religious Madman, who is employed in digging away the Foundation upon which alone Man can ſtand ſecurely, and may, in the very next Stroke he levels at this Support, ſink himſelf into everlaſting Deſtruction.

But as in common War-fare we may form a Judgment of the Uſefulneſs and Importance of any ſtrong Fort, from the inceſſant Attempts of the common Enemy to wreſt it out of our Hands; it is juſt ſo in the ſpiritual. The Pains which have been taken, and the Devices which have been ſuggeſted to diſcredit and invalidate the Authority of the Old Teſtament, may convince true Believers how neceſſary it is to preſerve this Barrier againſt *Arians*, *Socinians*, and all Denominations of Infidels, in its full Strength, and upon its proper Baſis.

Our Maſter therefore commands all his Diſciples to ſearch theſe Holy Books, aſſuring them, by way of Encouragement, that they will find therein *eternal Life*, and *the Things concerning himſelf*.

himself. And where else, unless in the other Chap. I. Part of the lively Oracles of God; shall we find such a Treasure? Human Knowledge puffeth up and swells, but never fills the Soul: Like all other Enjoyments of this World, it gives no lasting Satisfaction. *Quod cupide petiit maturè-plena reliquit*, may be applied to our Thirst after this Kind of Wisdom. That Kind of Satiety, which so soon determines and imbitters the short-lived Pleasure which attends it, plainly evinces the Justness of the Preacher's Observation, *He that increaseth Knowledge increaseth Sorrow*. Instead of finding eternal Life, the laborious Enquirer meets with Nothing but empty Speculation, unsupported Conjectures, or destructive Schemes of bringing eternal Death upon the whole human Race. Instead of finding the Things concerning the Saviour of the World, he must take up with any obscure, imperfect Accounts, delivered by some little Retailer of dry Fragments, which he has collected from Patriarchal Tradition, or mixed with such Truths as have dropped from the plentiful Stores of the Holy Scriptures, giving himself hereupon the Title of a Philosopher. In prophane Writings he will seldom find at the best any thing more than Amusement, and a vain Titillation of the intellectual Powers, which soon dies away, losing all its Life and Relish upon its first Gratification. A frequent Perusal of these Performances serves only to make us weary in our Pursuit, and the

Chap. I. deeper we search into them, the more Rottenness and Weakness we discover: The Head becomes giddy, and the Heart corrupt. But the Book of God challenges a near, though awful Inspection. The Treasures are hidden from the Proud and Careless, though ready to be opened to such as duly search after them, and with a modest Industry devoutly endeavour to find them. The Well is deep, but the Water it contains is so pure and salutary, as to give lasting Satisfaction to the greatest Thirst, springing up withal in him that drinks it to everlasting Life. The Author and Means of our Salvation are in this Volume described and faithfully recorded. The particular Offices, Acts, and Events, relating to the Mediatorial Scheme, are herein planned and predicted; that the Type and Prediction, being compared with the Antitype and eventual Completion, may, like two Indentures, or Key and Cypher, reciprocally and demonstratively prove the Authenticity and Use of each other; so that were the Old Testament to be lost, or laid aside, the strongest Proofs of the divine Inspiration of the other must be weakened, if not destroyed.

For my own Part, since our Lord himself has referred us to these Holy Writings for such inestimable Treasure and Discoveries, I am always endeavouring to trace the Steps, and find out the Lineaments of our dear Redeemer. They appear, and gradually expand themselves in these sacred Books, till the Perfecting and Fulfilling
of

of them was accomplished in God's being made Man, and dwelling amongst us. The Redemption and Salvation of Man being the chief and ultimate End of all the divine Dispensations, and of the whole System of Nature and Religion, the Revelation and Description of the Means, suited and applied for the divine Purpose herein, are the Subject-matter of the Holy Scriptures; and as Man is first to be restored to what he had forfeited, and then to know how he may behave himself in such a Manner as to secure and improve what he recovers, we must closely attend to every Information of this Kind as we pass on, and then we shall certainly find every thing that Man wants or can desire: Pleasure, and Profit, durable Riches, and eternal Life will crown our Labours, and be the happy Effect of our Enquiries. There is, I think, an Analogy between the sacred Writings and the Works of God in the general Creation and Distribution of the Blessings of Nature, as to their several Appointments and assigned Uses. God is pleased to confer an higher Honour upon some particular Parts of his Donation than others, by reserving them for his own occasional Services. These are therefore emphatically called *his own*, being *set apart* for *his*, that is, a religious Use, and so distinguished, that it is an Act of Prophanation to alter their original Designation. Several Passages in the Scriptures are to be viewed in this Light; such particularly as are explanatory of

Chap. I. the divine Attributes and Offices, and the Covenant made between the three Persons for the Redemption of Man ; such as point out that Rule of Faith and Trust, which must be the Foundation and Crown of all our Virtues, and all our Hopes. These Passages must be looked upon as a Kind of sacred and inclosed Part, separated from others by that important Meaning and relative Application which they demand, and which must be specially understood of those Points which they were intended to explain, and describe. This Distinction will be serviceable to us, and is, I think, necessary to go with us as we proceed in our Search of the Holy Book. There are many Things in it given to Mankind for common Uses, for what may be called the *daily Bread*, wherewith the Soul of Man is to be supported. Hereby I mean those wholesom Lessons of Piety and Morality, which make so shining a Figure in this divine Work, so necessary a Part of the Duty of Man. These indeed seem to be the greater and more affecting Part of these Writings, standing out to common Use and Observation. Like the Exteriors of the human Frame, they are most striking and admired, while the more noble and vital Parts lie more covered and concealed. But should the less solid and substantial Parts of the Body say to the Constituents, or essential Supporters, from whom they receive all their Life and Beauty, we have no need of you, they may justly be charged with
 Absurdity

Abfurdity and Ingratitude ; as they might foon be fatally convinced, by the withdrawing that Spirit which animates and fupports them, that they are in themfelves no more than Duft. Care therefore muft be taken to preferve the Honour of thofe Parts which are of the higheft Ufe and Importance, and not to blend what is appropriated with what is intended for general Ufe, or apply to common Perfons and Things what is to be interpreted only of the deep and fublime Myfteries of Religion. Thefe claim what may be called a natural Precedence or Priority of Regard from us in our Study of the Scriptures, as thefe and thefe only point out and declare the Means of our Redemption, and Reftoration to fuch a State as may capacitate us for the Reception of any Bleffing at prefent, or may intitle us to future Favour or Reward. The Rebel muft be pardoned, That Pardon pleaded, and his Attainder reverfed, before he can claim his forfeited Eftate, or be put upon the Footing of a good Subject. Hence the Knowledge or Acknowledgement of thefe Points or Doctrines are properly ftyled the Fundamentals of Religion, as the Hopes of pleafing God, or receiving any Bounty from Him can be built upon no other Scheme. Other Foundation than this layeth no Man, that will bear any Weight, or any Hypothefis that may confift with true Reafon and Religion. When we have learned and obferved thefe firft Laws, and are re-inftated in our ancient Inheritance, then the

Chap. I. several Precepts of Piety and Virtue are given us to profit withal, to secure and improve what we have obtained by our new Grant, and the free Bounty of Heaven; then by a right Use of this heavenly Food, and the Blessing of Heaven upon it, we may *increase* daily in true *Wisdom, and in Favour with God and Man.*

If the above Illustration should give Offence, instead of Satisfaction, to some Persons, who have been accustomed to give the first Rank to the Duties of the second Table, I will endeavour to explain my Meaning in a Way less disagreeable, which may recommend it to such Readers, clear of Objections. It will, I hope, be granted, as it may be soon proved beyond all reasonable Doubt, that throughout the Course of the sacred Books, Matters of Faith and Morality are promiscuously blended together, and sometimes run into each other, or are so closely united in their Contexture here (as they ever ought to be in our Lives) that a hasty or less attentive Eye may pass them over without perceiving the distinguishing Marks of the Transition, or the incommunicable Properties of each. In the *Hagiographa* this often happens, as an intelligent Reader may easily observe. It is not within the Compass of my present Design to enlarge upon this Point; but I thought it proper to observe so much in general, that we may take care, as we pass on, to render unto Faith the Things which belong unto Faith, and to Christian Morality what properly belongs

belongs to the Establishment and Enforcement of Christian Morality. They have the same Father, and exact our Assent and Obedience upon the same Authority. There must be an inseparable Union, and an inviolable Friendship between them. Thus united, like *Saul* and *Jonathan*, they will be lovely and pleasant, with Regard to our religious Enquiries, as well as in our Lives, and even after Death, in their happy Effects, they shall not be divided. *What God hath joined together, let not Man put asunder.* A few Instances however may be produced to explain my Meaning, which shall be taken from the *Hagiographa* and the Prophets.

Though the Book of *Proverbs* is for the greatest Part made up of Instances of this Kind, especially in * the several Descriptions of *Wisdom*, which

* Bishop *Patrick* observes upon Verse 18. of Chap. III. in his general Argument prefixed to that Chapter, "That if we understand this Verse, or the Phrase of the *Tree of Life*, of Christ, the *Wisdom of God*; as *Origen*, *St. Ambrose*, *St. Austin*, and others do, or of his Doctrine (which is the same) it is literally true that He gives Immortality, as the Tree of Life in Paradise would have done."

Wisdom declares, *Proverbs* VIII. 20. *I lead in the Way of Righteousness.* Here, and at the 14th ver. as well as many others in this and other Chapters, a Person must be supposed, or a very uncouth Way of speaking must be admitted, not to be supposed in the Holy Scriptures. But suppose that the second Person of the divine Essence is characterized under the Name of *Wisdom*, every thing is consistent. He might say, *Sound Wisdom is mine* (which would be an odd Speech for *Wisdom*, as

Chap. I. which often require a personal Interpretation, yet it may be sufficient to produce one Instance from this Book to explain my Meaning with regard to the *Hagiographa*. It is in the XIIIth Chap. Verses 12, 13, 14. *Hope deferred maketh the Heart sick, but when the Desire cometh, it is a Tree of Life. Whoso despiseth the Word shall be destroyed, but he that feareth the Commandment shall be rewarded, or be in Peace,* according to the marginal Translation. *The Law of the Wise is a Fountain of Life, to depart from the Snare of Death.* The former Part of the 12 Ver. *Hope deferred maketh the Heart sick,* hath an obvious moral Sense, but, by being connected with the latter Clause, it must have likewise a spiritual one, as therein the
 spiritual

a moral Virtue, to say of itself.) It is in character for Him to say, *I am Understanding, and I have Strength. By me Kings reign, &c.* Commentators would find it difficult to prove and verify universally this last Assertion, and the following Phrases, upon a Supposition that Wisdom, considered as an intellectual Perfection or moral Virtue, is here to be understood. But the Sense is easy and universally true, if the Word be interpreted personally, viz. That all human Authority is derived from the great Ruler of the World, or that divine Person who created all Things, by whom all Things subsist, and who was so well known by the Name of *Wisdom* by the ancient Jews, that the *Jerusalem Targum* hath rendered the first Verse of *Genesis* thus, *The Lord created by his Wisdom,* as the learned Dr. *Allix* observes in his excellent Book, intitled, *The Judgment of the Jewish Church against the Unitarians.* “The Christians, says the Doctor, called him the *Word of Wisdom*, alluding to divers Places, especially to *Psalms XXXIII. 6.* and *Proverbs VIII. 14.* The Jews commonly called him the *second Glory.*”

spiritual Sense seems to be the primary Sense from the Phrases of *the Desire cometh—Tree of Life.* Chap. I. Thus the moral Sense is dignified by supporting and conveying the spiritual, and the spiritual gives Strength and Beauty to the moral. *Hope deferred maketh the Heart sick*, is true in the general obvious Meaning of the Words, as understood of the common Affairs and Transactions of civil Life; but another and nobler Sense appears, when the latter Clause is explained, and the proper Interpretation of it is given, the Words literally translated running thus, *The Tree of Life (Vitarum, perhaps Viventium, according to the interlineary Version in Montanus's Bible) the Desire (or what is longed for) is coming.* This explains what sort of Hope or Expectation is principally meant in the former Part of the Verse, what sort of Desire is chiefly to be understood, viz. *The Desire of all Nations*, what Prophets and Kings so impatiently desired to see, that they were in a Manner sick for Want of satisfying this longing Appetite. This Clause, with the Verb Substantive understood, will, when it is added, speak the same Sense, which Part soever be placed first: *The Tree of Lives is that Desire or Thing longed for, which is coming, or, The Desire or Thing longed for, which is coming, is the Tree of Lives.* These Phrases are of so limited a Nature, that they cannot with any Propriety be applied to any other Meaning than what they stand for in the Scriptures, especially the latter, and therefore they

Chap. I. they are here considered under the Rule of comparing spiritual Things with spiritual. * The Words rendered *Tree of Life*, or *Lives*, or *living Ones*, are the same used by *Moses* for that Test of Obedience and Pledge of Immortality, which was placed in the Garden of *Eden*; the same that was promised by *St. John*, as a Reward and Benefit to be claimed by such as do the Commandments of Him who is the real Tree of Life, and Restorer of immortal Happiness. The same wonderful Person, and his healing Benefits, we see, are the Subject of the inspired Writers, from *Genesis*, through the Prophets, to the Revelations: He is *Alpha* and *Omega*.

To proceed, *He that despiseth the Word shall be destroyed*. The Paraphrase of these Words, as given by † *Bishop Patrick*, is not, I humbly think,

* As the Expressions used here are the same with those in *Genesis*, the Antitype must be understood here by the typical Emblem referred to; though, after the Fall, the second Person was more particularly described under this Character, as the Fruit of Immortality was restored and recovered by his assuming human Nature, and suffering in it.

† The LXX contradict his Lordship, who make this Destruction, I think, come from the Thing or Person despised, *ὡς ἄνε*, not *ἐάνε*; though in other Respects they make a strange Puzzle here, which looks as though they thought here was a Sense not favourable to their Way of Thinking. The Word they render *Προμαχός*, the *Vulg. Rem.* Whether the Infallibility of the LXX, or the Church of *Rome*, may direct in this Case, or warrant such Kind of Translation, or whether both together can recommend such Stuff, I leave to the Determination of common Sense, and the usual Meaning of Words.

think, a Sense warranted by the Original: His Lordship gives this Interpretation, “ He that despises the good Admonitions or Counsels that are given him is his own Enemy, and destroys himself.” This is true in general, but not asserted or intimated here. The Word rendered *despiset* signifies, says *Leigh*, to hold in contempt, or mock at, and is the Word used by *Isaiab*, where he says of our Saviour, *He is despised*, LIII. 3. The LXX render it by ἐξουθενησεν, and so *St. Luke XXIII. 11.* And Herod with his Men of War set him at nought, and mocked him, &c. The Passage of *Isaiab*, just cited, was, I think, plainly here alluded to, as a Prediction hereby completed; in as much as the Evangelist gives us two Words, *set at nought*, and *mocked*, to perfect the Idea of the Hebrew used in *Isaiab*. The other Expression for the Word is likewise applied to Him, who is emphatically called *the Word*, and *Wisdom*, the LOGOS spoken of so magnificently in the Beginning of *St. John’s Gospel*. “ The Scorners of him, or of his Doctrine (which is all one, says *Bishop Patrick*) shall be destroyed,” viz. such as disregard, and pay no Attention to the Promises and Revelations of God, shall be utterly, everlastingly destroyed. DeBeR being put without an Affix (as here) its Construction seems to be limited to our Saviour, or the revealed Will of God. *Leigh* says, that “ DeBeR haud temerè usurpatur de aliis quam maximi Momenti

Chap. I. "Sanctionibus, quale Pondus non est in AMER."

This Construction is consistent with, and carries on the spiritual Sense of the former Verse, when neither common Sense, nor Grammar will, I think, authorize any other. Men would do well to consider, how far it may be dangerous to *set at nought*, or despise an Interpretation, which serves to guard the Reverence due to the eternal *Word*. The LXX seem to be confounded, or to confound, in order to conceal the true Meaning. The Reader would do well to consult Dr. *Allix's* Book before cited, concerning *the Word*, or *LOGOS*. In the next Clause, the Word rendered *Commandment* is singular, referring to some *particular Commandment*, denoting, according to *Stockius*, *speciatim*, the promissory Part of a Covenant: The Word rendered *feareth*, signifies a religious Deference and Regard. The Sense therefore of this Passage, which will best comport with the Design of the Scriptures, with the Context, and natural Force of the Words themselves, will be, He that awfully attends to, and devoutly expects the Fulfilling of that Part of the Law which points out the promised Redeemer, shall enjoy that Satisfaction or Peace, which he so passionately desires. For * *the Law*
of

* If the *Pentateuch* be here referred to under the Words, *Law of the Wise*, and called *Fountain of Lives*, (*Vitarum* in *Mont. Bib.*) we may conclude that a future, immortal State, or the Doctrine of Lives, might be drawn from thence.

of the *Wife* is a *Fountain of Life*. It is ob- Chap. I.
 servable, that what seems to relate to many under
 the Words *the Wife*, is singular in the Original ;
 and as God is principally intitled to that Deno-
 mination, God the Redeemer, or his *Word*
 must be understood, as He only or his *Word* can
 properly and truly be termed *a*, or *the Fountain*
of Life. Here Comfort is administred to the
 Sick, who were made so by an impatient Ex-
 pectation of the Redeemer, in assuring them of
 a certain Accomplishment of the *Promises* con-
 tained in the Scriptures, and kept alive in the
 various, public Rites and Services of the Church,
 which served to shew that the Fountain of Life,
 and Source of all Happiness should arise and
 spring from thence. The *English* Annotator upon
Dupin's Canon of the Old and New Testament
 tells the Reader, that the *Hagiographa* were
 called by the *Jews* *Moshelem*, because they were
 composed of figurative and sententious Parts :
 The Word must come from MoSHeL, to *rule*,
 and so may mean that these figurative Parts may
 be esteemed the principal, as containing under
 some Kind of Disguise the great, leading, and
ruling Points of Faith and Hope. Let us there-
 fore peruse these Writings in this View, and not
 as we would a Chapter of *Seneca* or *Epiſtetus*, or
 a Set of bare moral Fragments.

If the above Interpretation be disallowed, it
 may surely be asked, what other Law or Wisdom,
 at that Time extant, or recorded for public Use

Chap. I. and Direction, could or would be referred to, and intitled by the Holy Ghost, or an inspired Solomon, *The Fountain of Life*, or *Lives*? I beg leave to add another Passage from this *Book of Proverbs*, Chap. XXX. 18, 19. for the farther Illustration of this Point, and for the Sake of communicating to the Public the true Interpretation of it, suggested to me by my worthy Friend the Reverend Mr. *Watson*, Fellow of *University College*, Author of a learned and ingenious Sermon, preached before the University of *Oxford* in the Year 1749. The Words in our *English Translation* are these;

There be three Things which are too wonderful for me, yea, four which I know not, The Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the Midst of the Sea, and the Way of A MAN with A MAID.

Whenever we look more nearly into the Connection and Pertinence of such seemingly incoherent Observations, we should never lose Sight of the general and gracious Intention of the divine Being, in placing sensible Objects before the intellectual Powers, for their Exercise and Assistance. The Glass of Nature reflects the true Images of Things supernatural, so far as we are concerned to know them, and so far as we are capable at present of understanding them. The visible Heavens and material System, when well and rightly surveyed, will exhibit a faithful, though faint Description and Pattern of that invisible

visible State, and those most glorious Mansions, which our Redeemer hath prepared in the immaterial and highest Heavens for such as love and obey him. Suggestions of this Kind are apt, by exciting a proper Curiosity, to put us upon useful Enquiries, which serve to enlarge our Ideas, and fix our Attention upon the Consideration of natural Causes and Effects, with their respective Relations, Combinations, Agreements, and Disagreements. In such a Course of Study and comparing Things, Analogy will give us the right Key to open an extensive and delightful View of the fair and boundless Field of spiritual Knowledge.

But the most obvious and uppermost Design of the Wise Man in these Words may seem to be, to propose to such as pretended to understand and account for every thing, that fell within the Compass of human Observation, the Solution of a few Difficulties, by explaining the Philosophy of some common Appearances, and some ordinary Causes and Effects, which might be supposed to be most easily accounted for, by their being frequently within Notice, and, as such, thoroughly known. And truly *These* are such Instances, as from the Simplicity of their Nature, from their Familiarity, and lying open to a free and full Examination, might be supposed, if *any* might, to be fathomable by the lowest Capacity. But if the Philosopher, with all his Pride of Reason and Learning, may find an Answer,

Chap. I. even to such Enquires, not to be within his Reach, and to be *too wonderful* for human Understanding to give an adequate Account of, he must take Shame to himself, and confess the Holy Scriptures are the Only Books where satisfactory Wisdom is to be found. And *this* I take to be one great End of setting down the problematical Sentences in the above cited Verses and other Places. But there is frequently a farther, and more important Design in many of them; a noble Instance of which is, I think, contained in the Passage now before us, where one of the greatest Mysteries in Christianity is established, and so explained as to satisfy any devout and humble Enquirer, and to give a sufficient Answer to a Question commonly asked, *How can this Thing be?* The Mystery, I mean, is that of the Incarnation, or our Lord's being born of a pure Virgin, who was as much a Virgin *at* the Nativity of our Saviour as *before*. The strange Construction of the *Hebrew* Words, when rendered *the Way of a Man with a Maid*, obscures the Sense, and throws a Veil over the principal Design of the inspired Writer; whereas they ought to be rendered, *the Way of the Mighty One* (GeBeR, explained in Ch. IV. under N. 1.) *in the* or *a* Virgin. The Word, translated here *a Maid*, is the same which is used in that famous Prophecy of *Isaiab*, *Behold a Virgin shall conceive*, &c. Our Translators, had they been uniform in their Constructions, must have rendered

dered this Verse in *Isaiab*, *Behold a Maid shall* Chap. I.
conceive, and bear a Son, &c. But they would
 thereby perhaps have left the Prophecy more
 undeterminate, which they might probably per-
 ceive, since the Word *Maid* in our Language
 frequently signifies a *Servant* or *single Woman*,
 and not always or necessarily, in the strictest Sense,
 a *Virgin*.

It must appear, I think, from what hath been
 here observed, that the Holy Ghost in this Scrip-
 ture hath given us the most pertinent and satis-
 factory Images, that could have been exhibited,
 to reconcile such an incomprehensible WONDER
 to the Notions of Mankind, and remove the
 Objection of its being impossible. A full and
 adequate Idea of this Miracle could not be given
 to an human, limited Comprehension: But here
 is such a one as is sufficient and intelligible; and
 if Christianity be condemned in this Instance for
 being too mystetious, Nature must be liable to
 the same Censure and Objection. I shall leave
 my Reader to draw the proper Parallel, and
 apply the Circumstances of the respective Images
 herein set down, that he may have the Pleasute
 of observing for himself, how beautiful, how
 divine the Analogy between the wonderful
 Things, recited in this Verse, appears to be,
 when the several Resemblances and Similitudes of
 each shall in the same Respects be minutely and
 exactly compared. That of the *Eagle* and *Ship*
 are alluded to by the Author of the *Wisdom of*

Chap. I. *Solomon*, Chap. V. 10, 11. with some Particulars described, though the Application be different. Another fine Illustration of the same Kind is added Ver. 12. which seems to be as applicable to the Point above considered, as to that for which it is produced: This Similitude is *an Arrow* passing through the *Air*; *Like as when an Arrow is shot at a Mark, it parteth the Air, which immediately cometh together again, so that a Man cannot know where it went through.* One cannot help observing, and inferring from the Similitude of a Ship's passing *through the Midst of the Sea*, that the Art of Navigation was well known, and perfectly understood in the Days of *Solomon*, who had no Occasion, as some suppose, to keep near the Shore, and make only coasting Voyages: Sailing through the Seas or Ocean (*בלב ים*, *in the Heart of the Sea*, as in the Margin of the *English Bible*) we see, was so generally known, as to be a Foundation whereon to build an Illustration of Things not well known.

Thus much for the *Hagiographa*. The Prophets (as commonly so called, and distinguished, in the Canon of the Old Testament) are so full of Proofs in this Way, that they cannot, I think, be read with any sort of Satisfaction by an intelligent Reader, without the Key here used and recommended. But as the moral Sense in the *Hagiographa* seems (in common Translations at least) to be the Ground-work (if I may so speak) of the spiritual, the Reverse seems to be the Case

Case of the prophetical Writings. In these the spiritual is generally the most obvious Meaning, and projects so far as to demand the first Notice and Observation. The Mystery of Redemption is still predominant, even where there is a literal Meaning, and a common historical Interpretation to be allowed. Besides this, there is sometimes a symbolical Sense, which is so limited and circumstanced, that no other Sense can possibly share with it, or be admitted. Of the mystical Sort, relating to the Mystery of Christianity, One may suffice to be produced, which has been considered amongst others by Dr. *Clagget*, in his excellent Treatise concerning the *double Sense of Prophecy*, printed in the Year 1710. *Hosea XI. 1.* *When Israel was a Child, then I loved him, and called my Son out of Egypt.* Whosoever will read the following Verses, will want no other Comment to convince him, that the former Part of the Verse must necessarily be understood of the Children of *Israel's* leaving the idolatrous *Egyptians* by the Command of God, under the Conduct of *Moses*, when they, as a Church, or Congregation of faithful People, were as yet in their * Infancy (not of full Age till their Settlement in *Palestine*) having such strong Evidences

1 3

of

* The Church, as to the *Mosaic* Dispensation, was then aptly called *a Child*, just rescued from perishing by the Hands of idolatrous Oppressors, as the great Leader of the *Israelites* himself was in his Infancy, and as miraculously preserved and delivered.

Chap. I. of the divine Favour in their Deliverance, that the Prophet's Expression is emphatically true, when he tells us that God *loved Israel* (i. e.) the Children of *Israel*. As to the latter Part of the Clause, St. *Matthew* has put the Meaning out of all Dispute. Ch. II. 15. Such as are desirous of seeing this, and other scriptural Passages of the same Kind, treated more at large with true Learning and Judgment, may peruse the Book just cited. It shall suffice here to add one symbolical Instance from *Ezekiel*, with this general Observation upon the prophetic Books; that in Prophecies where there is a *double Sense*, the spiritual is generally That which demands the first Notice, by some Peculiarity in the Expressions, or other commanding Mark of Distinction, which ascertains the Application. Sometimes it happens that the spiritual is the most obvious Sense: In this Place it is so, whether we look backward or forward, as Dr. *Clagget* observes. The grand Vision of *Chebar* is the symbolical Instance I would refer the Reader to, *Ezek.* Ch. I. which is an august Image and Representation of the Covenant between the three Persons in the Deity, with the Man joined, to redeem fallen Man. This mysterious Emblem gave such an Explanation of this divine Scheme, as in some Measure satisfied the Senses, and answered the common Questions of, *How can these Things be?* The Description of the Motion of the Flame of Fire, as described by *Ezekiel*,

sefe

seſe reciprocans, corresponds with the Account in Chap. I. *Genesis* of the *flaming Sword*, which turned every Way; the latter being in ſuch Kind of Motion, rolling within itſelf in perpetual Circulation, as well as the firſt Appearance at the Gate of *Eden*. But I would obſerve, as I paſs, that the Text of *Ezekiel* calls theſe Emblems the Likeneſs of four *Animals* (our Tranſlation ſays *living Creatures*) from whence may be demonſtrated the Sillineſs and Falſehood of the *Jewiſh* Stories concerning Angels, &c. Had they been really ſuch, *Ezekiel* would not have proſtrated himſelf before them in an Act of religious Adoration: Neither were they *Animals*, but the *Likeneſs* of *Animals*. But to let us know what was intended by the Representation, we read in the laſt Verſe of the Chapter, after a particular Deſcription, *This was the Appearance of the Likeneſs of the Glory of the Lord*; which repreſented the Regality of the *Meffiah*, or *Humanity* with *Glory* or *Divinity*, raiſed a little higher than the *Cherubim*, to ſhew who preſided in the *Mediatorial* Scheme. But as there are other Paſſages in this Prophet, which ſerve to expound and illuſtrate this Viſion by alluding to it, the Reader will, I hope, pardon my citing them, and accept my Remarks upon them, as the Subject is ſo curious and important. Ch. VII. 20, &c. We read thus.

As for the Beauty of his Ornament, he ſet it in Maſteſty; but they made the Images of their Abominations, and of their deteſtable Things therein:

Chap. I. *Therefore have I set it far from them. And I will give it into the Hands of the Strangers for a Prey, and to the Wicked of the Earth for a Spoil, &c. and they shall pollute my secret Place, for the Robbers shall enter into it and defile it.*

The Word rendered *Beauty*, צְבִי ZeBI, signifies, according to Lexicographers, *Stockius*, &c. *raised, embossed, projecting Work, cameratum, Currus cameratus, an arched or vaulted Chariot,* “quòd, superne tectus, Speciem tumentis * Uteri
“præ se fert.” It gives likewise the Idea of
Glory,

* The Root from whence the Idea is taken, is, I suppose, a *Tortoise*, which is our *English* Version of the Word in *Leviticus*. The particular Formation and Strength of that Animal have given Denomination to several Things, which resemble it in some essential Properties. The Form of what we may call the Ground-work upon which the *Cherubim* were raised, did probably bear a Likeness to the *Tortoise*, or a *Currus cameratus*. The vaulted Arch of the Heavens was in some Measure described by the convex Side of it; and the Firmament, or combined Powers of Fire, Light, and Air, as expanded or collected in the several Orbs within it, fully answered the Strength of it, and Ability to support the Weight laid upon it. These Powers, so combined, were denominated from this ideal Root *the Host* of Heaven, צְבִיאָוֹת ZeBAUT; and therefore God claims this Title, *Lord of Hosts*, as Part of his incommunicable Sovereignty, which the ancient Idolaters had attributed to an independent, inherent Power in these created Agents. The Rabbies, in order perhaps effectually to turn our Eyes from too near and curious a View of the sacred Emblems, make the Word צְבִי ZeBI to signify *Buso*; but *Guffetius* well observes, that there was no Occasion to forbid the Eating of this Creature, as in *Levit. XI. 29.* He adds, upon Scripture Authority, that it signifies “*Decus cum Protectione.*”

Glory, Pleasure, and Beauty joined, of a Crown, Chap. I. and rich Inheritance, and signifies likewise an *Animal* of a mixed Nature. The Word for Ornament * signifies, Lexicons say, the highest and most beautiful Ornament, a *Vesture of Gold*, the Face or Countenance of God, *Os ejus*. B. 32—9—103. The Word rendered *Majesty* is expressive of the Original, which would point out the highest Elevation, Magnificence, and Excellency. *Elibu* therefore in *Job* calls Thunder *the Voice of the Majesty of God*. All these Expressions describe the Exhibition or Representation of the divine Persons in the Figures of the *Cherubim*: What else can they refer to? Then follows a Description of the Abuse; *They made the Images of their Abominations, and of their detestable Things therein*. It may, and I humbly think that the prefix \beth here, as in many other Places, should have the Construction of *de, ex, secundum,* or *juxta*; and then the Sense is clear, *viz.* That the *Jews* from the Symbol of the Divinity, as from a Pattern of the three Persons with the Man joined to the Second, took Occasion to found the Worship of Images, by making some such for their private Use, by worshipping of which they hoped to obtain those Blessings, which

* עֵד HeDI, whose Exposition, according to *Trommius*, &c. is *int. al. Testis*, and so *Testimony*, &c. See what is said elsewhere upon this Word, which, instead of Ornaments, should be rendered *his Witnesses*, as the *Cherubim* were so in a most extraordinary and significant Sense.

Chap. I. which could come only from the original Figures. *Rachel's Teraphim* might perhaps be such Imitations, as the * *Cberubim* were exhibited very early. However that might be, in after Times, when Satan had improved this idolatrous Abuse, and aped the true Worship in this as well as other Instances, † such Images filled the Houses of the Heathen under the Title of *Dii Penates*, as the Word seems to be derived from *Peni*, Heads or *Faces*, of which this Symbol was composed, *Os ejus*, as above. For this Reason, on account of this vile Abuse, God declares by this Prophet, *Therefore have I set it far from them*; entirely taken away this Glory of *Israel*, and Excellence of Beauty, which was the high and peculiar Ornament of the *Sanctum Sanctorum*,
which

* From the Scripture Account of *Cain's* Banishment it is highly probable, that there was then a Place set apart for religious Worship, and the *Cberubim* placed therein. He is said to be driven from the Face of *the Earth*. This cannot be understood of the Earth in general, but of some particular Part, which, for its distinguished Appropriation to some high Use, is called *THE ADAMAH*. He was likewise driven from the *FACES of GOD*: What could these be but the *Cberubim*? As by this Expulsion or Excommunication, he was deprived of the Blessing of any Atonement for Sin, which could be made only by sprinkling the Blood of the Sacrifices before these Faces, we need not wonder at his despairing Exclamation: He was cut off from the Benefit of that Atonement which he had rejected and despised. *Gen. IV. 14.*

† These, I think, were the Images (*Teraphim* in the Original) consulted by the King of *Babylon*, *Ezek. XXI. 21.*

which was done during the Captivity. At this Time his Face, or Manner of his Presence exhibited therein, *was quite turned from them*, and the *Robbers*, such as made no scruple of breaking open any Fences, or guarded Places, *entered into the secret Place, or Sanctum Sanctorum, and defiled it*: So this Prophecy was completed by these Ornaments being removed. If the Reader will consult the Critics upon this Scripture, he will find that very learned Men favour the Interpretation here offered.

These following remarkable Expressions occur likewise in *Ezek. Chap. XXVIII. Ver. 14, 16. Thou art the anointed Cherub that covereth, &c. I will destroy thee, O covering Cherub, from the Midst of the Stones of Fire.* From these sarcastical Rebukes of the King of *Tyre* in these Places, we may conclude that in the *Cherubim*, or divine Similitudes, there was one *Cherub* known or distinguished by the Titles of the *anointed Cherub*, the *covering Cherub*; otherwise the Prophet's Allusion would have been without Foundation, and his Satire without Force. There would be no Contrast in the Characters, had not a Person been pointed out, who was truly and emphatically styled the *anointed One*, or a Figure referred to, which represented the *covering Cherub*, or *great One*: And who could this be but the *Messiah*, who was to *cover* or take away the Sins of the whole World? The King of *Tyre* had thought and talked in so high a Manner, as to assert his

own

Chap. I. own Divinity, and to arrogate to himself such divine Attributes, as incommunicably belonged to the *Messiah*, and was therefore properly reprov'd by these Expressions of the Prophet. Such therefore as have supposed these Figures to represent only common Angels, are hereby unanswerably confuted. For unto which of the Angels hath God said at any Time, *Thou art the anointed Cherub that covereth, or O covering Cherub?* An Angel has no better a Claim to these incommunicable Titles, than the arrogant King of *Tyre*. Two other Passages in this Book will, I think, put the Matter out of all Doubt. Ch. IX. Ver. 3. It is said, *And the Glory of the God of Israel was gone up from the Cherub, whereupon he was, to the Threshold of the House.* XLIII. 3. We read, *And the Visions were like the Vision that I saw by the River Chebar* (See Ch. I.) and *I fell upon my Face.* Would the Prophet have done this to the material Representative of an Angel, or to an Angel himself? *And the Glory of the Lord came into the House by the Way of the Gate, whose Prospect is towards the East, &c.* Is the Application in the least doubtful? Or will Men dispute any longer the intended Use of these sacred Emblems? Or can it be doubted whose emblematical Representative this *anointed Cherub* was, whereupon this *Glory* rested, to which it came from the East, and from whence it proceeded to the Threshold, and so went out into all Lands?

Having said so much above concerning the *Cberubin*, the Time of their being instituted, their Continuance and Removal, I beg Leave to explain myself a little farther hereupon. The Deity hath been always pleased to constitute some sensible Representation of Himself amongst Men, or the *Sons of God*, by which their Faith and Hopes might be kept fresh in their Minds. Symbols therefore of various Kinds have been appointed for this gracious Purpose, according to the different States and Occasions of Man. During the State of Innocence, there was taken out of the vegetable Creation (which was compleated the third Day) particularly out of the HeZ PeRI, or Trees bearing Fruit after their Kind, *One Tree*, representing the *Elabim*, which was set forth as a Test of Homage and Obedience, and whose Fruit, being eaten, was to be an immediate Assurance of the divine Blessing, and an *entire* Continuation of the Being of Man. This Hypothesis concerning the Tree of Life, may be farther strengthened by what appears to me to be the true Construction of the Passages, relating to this Matter, in the Holy Books. The Allusions in *Ezek.* Ch. XXXI. to this *Tree* set forth the supreme Excellence and Glory of it, the magnificent Descriptions therein contained being plainly drawn from this august Original, Ver. 8. saying, *The Cedars in the Garden of God could not hide Him: The Fir-trees were not like his Boughs, and the Chesnut-trees were not like his Branches;*

*is this said
of the King of
Assyria?*

Chap. I. *Branches; not any Tree in the Garden of God was like unto Him in his Beauty.* The Margin of the *English Bible* refers the Reader to *Gen. II.*

It is written, *Gen. Ch. III. 8. And they heard the Voice of the Lord God, walking in the Garden in the Cool of the Day; and Adam and his Wife hid themselves from the Presence of the Lord God amongst the Trees of the Garden*.* *Pagninus's* Version is in *Medio Arboris Horti.* From whence I think, that the Word $\gamma\gamma$ may be allowed to have here a *singular* Interpretation, and

* *Gen. III. 2.* Where the Woman says to the Serpent, *We may eat of the Fruit of the Trees of the Garden,* it should perhaps be rendered *of the Tree* (singular, as it is in this Place) of **THE GARDEN**; and then follows, *But of the Fruit of THE Tree,* or *That Tree* (marked with the emphatic \sqcap here, *Arbor ista Sanguine viperino cautiùs vitanda*) *which is, &c.* This Construction makes every Part consistent. It appears that in a Dialogue with the Serpent, the Whole of which is not here set down, the Woman had given an Account of the Prohibition, and had probably said more concerning these two *Trees*, as more had been said to her concerning them, than of the whole Garden besides. From her particular History of these the Serpent's Question is naturally introduced, Can it be supposed that the Fruit of any Tree is withheld from you? The Answer is, Of these two particular *Trees*, which I have mentioned, we may, or are directed to eat of the Tree of **THE GARDEN**; but of **THAT** other Tree, which grows in or about, *juxta*, the Middle of the Garden, we may not, or are forbid to eat.

The demonstrative \sqcap is prefixed only to the Tree of Destruction; the other Tree was sufficiently distinguished by being called *the Tree of THE GARDEN.*

and must require it, if it may best consist with Chap. I.
 the general Sense and Acceptation of this Part of }
 the Scripture History. Now it is here supposed,
 that this Tree of the *Elabim* might properly,
 and therefore probably, be styled the Tree of *the*
Garden, as it was the principal Tree therein,
 representing the supreme Being and Creator of
 all Things. This Interpretation seems to re-
 ceive a strong Confirmation from the unhappy
 Pair's flying to it for Protection, upon their
 hearing the Voice of God, and their Apprehen-
 sion of immediate Punishment and Death. They
 fled for Shelter into the very Midst of that Tree,
 from whence they had symbolically and repre-
 sentatively received all their choicest Blessings,
 and from whose Fruit they expected the Con-
 tinuance and Increase of them. This Token of
 Contrition, and Sense of Guilt, with the Wil-
 lingness hereby expressed of returning to their
 Duty and Allegiance to their lawful Sovereign,
 might induce infinite Mercy to pardon Rebels.
 Besides, the primary Sense of the Word, here
 translated *Life*, is according to *M. de Calasio*,
Viventes, Vivi, living Ones, and is therefore to be
 preferred, where it is not repugnant to the plain
 Design and Meaning of the Passage where it
 occurs. In this Place, I think, it must be ad-
 mitted, as it will give us the truest Sense of the
 Phrase here used, and be a Means perhaps of
 ending many Disputes, and solving many Doubts
 concerning this Tree. The Puzzle raised about

Chap. I. *Vita* or *Vitæ*, *Life* or *Lives*, might perhaps be thrown out by Rabbies, to take our Eyes off from the true Construction of the *living Ones*. I will add here, by way of strengthening this Interpretation, a few other Places, where this Sense seems to be the true one.

Pf. LVI. last Ver. We read, *Wilt not thou deliver my Feet from falling, that I may walk before God in the Light of the Living*, *ההיים?* This I take to be plainly meant of our blessed Saviour, as to what should happen to the human Nature when his *Soul* should be *delivered from Death*, as the former Part of the Verse speaks; Then He should enjoy the Light of the *living Ones*, who are the Light of the Happy in another State. As the Margin of the *English Bible* here refers to *Job XXXIII. 30*, I refer my Reader to what I have said in my Paraphrase and Annotations upon that Place.

Ecclesiastes VI. 8. We read, *What hath the Poor, that knoweth to walk before the Living*, *ההיים?* *The Living*, emphatically so called by the prefix *Ha*; and who are they but the *Elabim?* *The living Ones*, before whom Man ought to walk, or live as in their Presence: No other Construction, I think, can give any good Sense of this Passage.

Jer. XXI. 8. *The Way of the living Ones*, instead of *the Way of Life*, as it is translated.

Ezek. XXXIII. 15. *The Statutes of the living Ones*, instead of *the Statutes of Life*, gives Force

to the Passages, by suggesting the Authority of Chap. I. the Legislator.

Jeremiab's דרך ה'ים; *Way of the living Ones*, must mean the Worship of God, who prescribed the Way; and in *Ezekiel*, where the Laws of *Restitution* are referred to under the Word *Statutes*, they should be called the Statutes of the *living Ones*, viz. such as are enacted by God for that special Purpose, and therefore very improperly and absurdly termed Statutes of *Life*, as they were only certain Laws concerning *Restitution*.

The original Word for *hiding*, חבא, in the just-cited 8th Ver. of *Gen. III.* favours and demands this Interpretation. In the Scriptures, cited by *M. de Calasio* under this Word, it signifies *flying to a Place of Refuge* or *Asylum*, to be screened from imminent Danger. The Noun from it is *Sinus* or *Gremium*, the *Bosom* or *Place of Protection*; and as the Verb here is in *Hithpael*, it is expressive of that great Concern and Fear, with which our first Parents Sense of Guilt had filled them. Surely they could never think of flying to that Tree, which had given them their mortal Wound; this is too great an Absurdity to be supposed. *Irenæus* rightly judged from this Part of the History, that our first Parents were in a State of Repentance, which will not allow us to suppose that they would fly from the Presence of God to Satan's Tree for Protection:

Chap. I. tection: Nay * he expressly says, that “ they
 “ did not think of flying to *hide* themselves
 “ from the Presence of God.” From this Pas-
 sage of *Irenæus* it may be observed, that if a
 Sense of Guilt and Contrition were of themselves
 a Propitiation for Sin, our first Parents had as fair
 a Claim to it as any of their Descendants, this
 History manifesting the deepest Sense of their
 Offence, and Sorrow for it: But they were not
 easy till *the Promise* was given.

Though *Gen. II. 9.* tells us that both these
 Trees were in the Midst of the Garden; yet this
 is said first, and so principally of the Tree of
 Life. This Tree of the *Elabim* was therefore
 properly stiled, with regard to the Persons it
 represented, the Tree of the *living Ones* (*Viven-*
tium). † It might likewise be rightly so called
 from the blessed Effect annexed to it, or the
 worthy Receivers of its Fruit. It might also
 be so named from the Continuation of Life which
 it

* *Lib. III. Cap. XXXVII.* “ Ab altero enim se-
 “ ductus (*Adam*) sub Occasione (*i. e.* Prætextu) Immor-
 “ talitatis, statim Timore corripitur, & absconditur;
 “ non quasi possit *effugere* Deum, sed confusus, quo-
 “ niam transgressus Præceptum ejus, *indignus* est venire
 “ in Conspectum & Colloquium Dei. *Timor* autem
 “ *Domini Initium Intelligentiæ*: Intellectus verò Trans-
 “ gressionis fecit Pœnitentiam; Pœnitentibus autem
 “ largitur Benignitatem suam Deus.” *Vide ibi plura.*

† “ Arbor autem Vitæ, quæ posita est in Paradiso,
 “ Imago fuit futuræ Gratæ Dei, quæ est Corpus Do-
 “ mini, quod qui edit vivet in Æternum.” *Aug.*
Tom. IV. p. 802. Edit. Basil. 1569.

it secured, as every Act of Preservation is justly Chap. I.
 said by Divines to be a new Act of Creation; since by the special Gift of God we not only have our Being, but the Continuance of Life and Motion, which authorizes and requires the plural Expression here used, *Life, Life, Life, &c.* the Prolongation of human Life to any indefinite Time consisting of many Grants or Gifts of Being, or (if I may so speak) particular Acts of Existence, continued and insensibly connected: Whereas the Life of the supreme Being, Lexicographers say, is in the singular Number, as being but *one*, independent, entire Act of, or actual Existence, everlastingly the same, without Parts or Degrees. When the Word for God is *Elahim*, That being plural (as signifying the three Persons in the Deity) the Word for *living*, when following it in Regimen or Apposition, is sometimes likewise plural, as 1 *Sam.* XVII. 26, 36. in our Version *living God*, literally rendered, is the *Elahim living*, or the *living Ones* (*Viventes*). The Word *Elahim* is sometimes joined with the Word *יהוה*, as 2 *Kings* XIX. 4. which Variation in different Places may be intended to intimate to us the Unity of the Deity, as well as Trinity of Persons in the Godhead. When another Word is used for God, that is singular, the Word *living* is so, as Le EL. CHI, *to the living God*.

What particular Tree this might be, is no way material for us to know. From the distinguished

Chap. I. Honours of the *Oak*, this Tree was perhaps the representative Symbol of the *Elabim*. The Patriarch's Place of Worship was frequently near one of these Trees, or under it, as is evident from what is said of the *Oak of Mamre*, &c. And the common Maxim, *Quercus sacra Jovi*, proves the Opinion of the Nations, and what was the historical Tradition concerning it. The religious Order and Account of the *Druids* is a particular Confirmation of this Point, in these Parts especially, where their Rites were celebrated with great Exactness, and a superstitious Reverence paid to this Tree, which gave them their Name.

Upon a Change in the Nature or Constitution of Man, and a Necessity or Expediency of appointing a new Symbol or Representative of the Deity, a Change was probably made in the Tree so far, that no Fruit should tempt Man to eat, and thereby repose a false Confidence in its Effect: So that the Produce of this Tree now is set in Opposition or Contradistinction to Fruit, *Glandes et Fruges*. But the Majesty and Dignity of this Tree is still preserved in its Appearance, and various Uses, it being the King of Trees. But a Community of Names is a farther Proof that the Oak was the Tree which represented the *Elabim*. Take what follows from M. de Calasio, Ed. *Romaine*, which on more Accounts than one deserves Notice. “ אלה, *juravit, adjuravit,*
 “ *Juramenti Obligatione obstrictus fuit: Mihi*
 “ enim

“ enim hæc טוה אלה videtur esse Idea, ut significet
 “ propriè quantum sit Obligationis in Juramento,
 “ ipsam Juramenti Obligationem ; sicut נשבע
 “ totum Juramentum significat, omne illud de
 “ quo Juramentum fit. Et hinc Nomen illud
 “ divinum et misericors, אלהים, *Juratores,*
 “ *Fæderatores, Personæ Juramento obligatæ* ; et
 “ quando dicitur de S. S. Trinitatis Personis, de-
 “ notat illud Gratix Fœdus, ad quod perficiendum
 “ Personæ divinæ se Juramento adstrinxerunt.
 “ *Radix enim nulla alia est,* ex quâ deduci possit,
 “ et ex hâc secundum Regulas grammaticales, et
 “ ipsam Nominis Rationem, Originem trahit. ה
 “ in hâc Voce radicalis est, et secundum For-
 “ mationem גבה desectitur. Exindè patet Ra-
 “ dicem esse propriam, et etiam de Deo posse
 “ prædicari. Ad hunc Modum de Juramento
 “ divino, quod ad Redemptionem nostram
 “ spectat, differit Apostolus, *Heb. VI. 16, 17, 18.*
 “ Hinc clarè patet et Deum posse jurare, et
 “ Jurejurando se adstrinxisse pro Redemptione
 “ nostrâ, ut ostenderet nobis Propositi sui Im-
 “ mutabilitatem ; et proptereâ Nomen *Elabim*
 “ in hoc Sensu propriè de Deo usurpatur. Et
 “ Hominibus lapsis Nomen hoc Consolationis
 “ summæ fuit, *Deum non posse mentiri* ; attamen
 “ Deum se *Juramento obstrinxisse* ad redimendos
 “ Homines : *Duo hæc immutabilia sunt, et Fidei*
 “ *nostræ et Spei Anchoræ* ; et hæc duo Vox *El-*
 “ *him* clarè exprimit. אלה etiam *Quercus, Ilex,*
 “ Arbor apud Veteres sacra : Tunc Temporis

Chap. I. “ Res in Consuetudinem venit, ut Elementa,
 “ Bruta, Arbores, &c. Typi fierent, et Ideas
 “ Rerum absentium depingerent. Ad hunc Mo-
 “ dum אֵלֶּךָ, *Quercus*, apud Veteres Signum fuit
 “ Fœderis Gratiz, et quodammodo inferviit ad
 “ describendum, et ad Memorizæ mandandum
 “ Jusjurandum divinum.” *Kircher* gives the
 same Interpretation of this Verb, and the Noun.

We may fairly suppose that the Tree of Life was one of the most common Sort, most simple, innocent, and wholesome of the whole HeZ PeRI, or *Genus* of Fruit-Trees. This I infer from other sacramental instituted Tokens and Pledges of Preservation and Security, viz. *Water, Flour*, the several *Animals* used in Sacrifices, *Bread and Wine*, &c: These last were appointed for some Purposes before the *Levitical* Law, according to the History of *Abraham*, and *Melchisedek* *. To these may be added the *Bow* in the Clouds, set apart for a standing, universal Pledge of God’s preserving the World from a second Deluge. A new Creation for such a Purpose was no way necessary. The Deity surely has a Right to appoint and appropriate any Part of his Work to his own Uses; and, in all Claims of Service and Acknowledgement, always acts in such a Manner, as may facilitate the Obedience of Man, Near
 the

* This religious Banquet was intended probably to prefigure what would be the last Symbol of the divine Presence, as now exhibited in the Lord’s Supper under the Appearance, and by the Participation of Bread and Wine.

the blessed Tree stood the Tree of Death, or Satan, whose Fruit was fair and promising, like the delusive Being it represented: Knowledge was promised, and Knowledge it gave; but the first Opening was a Discovery of the Nakedness of them who tasted of it. They found themselves stripped of all Protection, within the Jaws of a merciless Rebel, instead of being under the Wings of a kind and almighty Father and Protector. These Trees representing the supreme Being, and the Adversary of human Happiness (as the Altars of *Jehovah* and *Baal* did in after Times) Man, eating of That which was the Tree of Death or Satan, under the Character of the Tree of Knowledge of Good and Evil, became liable to all the Punishment of open Rebellion, forfeiting every Thing he held under his lawful Sovereign, according to the Rule of impartial Justice, was sentenced immediately to be banished from his pleasant and secure Habitation, and sent into a wide, uncultivated World, to lead a Life of hard Labour and Misery.

The poetical Fictions, built upon this History, give some Light and Strength to what is here advanced concerning these two Trees. Poets and Mythologists plainly, I think, borrowed their *Hesperidum Horti*, and the *golden Apples* therein, from the *Mosaical* Account of the Garden of *Eden*, &c. as the very Word is *that* which is used in *Gen. I. 11.* for the *Genus* of Trees bearing Fruit, *viz.* HēZ PeRI. I have sometimes

Chap. I. thought that *Virgil* gives the traditional History of the two Trees above-mentioned in two of his Descriptions: The Reader will excuse me for setting them down here, and use his own Judgment. What is said in the 6th *Ecl.* seems to belong to the Tree of the Knowledge of Good and Evil; the Passage in the 4th *Æneid* may be understood of the Fruit of the other.

Ecl. VI. 61.

*Tum canit Hesperidum miratam Mala Puellam.
He sung————the longing Maid,
With golden Fruit, like all her Sex, betray'd.*

D R Y D E N.

*The Virgin, who Hesperian Apples lov'd,
He sings the next.*

T R A P P.

Æn. Lib. IV. 483.

*Hinc mihi Massylæ Gentis monstrata Sacerdos,
Hesperidum Templi Custos, Epulasque Draconi
Quæ dabat, et sacros servabat in Arbore Ramos.*

*Here a Massylian Priestess lives, who kept
The Temple of th' Hesperides, with Food
Supplied the Guardian Dragon————
And in the Tree preserv'd the sacred Boughs.*

If these Descriptions, and such like, be held before the true Mirror of the Scripture Original, the fabulous Mixture and Alterations will disappear, and the remaining Facts and Realities receive

receive a corroborating Evidence of their real Existence, by their having given Life and Beauty to Things which had none in themselves. *Entia Rationis et Phantasiæ*, Creatures of Fancy and Imagination, are incontestable Proofs of corresponding Realities, existing separately or conjunctly, from whence they are deduced. Were there no true Coins, there would be no Counterfeits. There is no Image without an original Standard, whence it was copied. Thus from the wonderful History of *Josbua* and his Spear, *Mars* and his Spear, *Achilles* and his Spear were formed; and, like the *Roman Ancile*, by being mingled together, the Copies are not easily or soon to be distinguished from the Original: But a near View, under a right Direction, will be able to fix upon *that* which came down from Heaven.

The Reader may perhaps observe that *Italy*, the fine Garden of *Europe*, had one of its ancient Names from this descriptive Word **HeZPeRI**.

———*Hesperiam Graij Cognomine dicunt.*

The *Greeks* borrowed this, as they did many other Names, from the *Hebrews*.

Man having chosen Death, what was to be expected or hoped for in this Situation? Why truly, that same Being, without Hope or Expectation, from whom he had so basely, so foolishly, so ungratefully revolted, freely redeemed him at an infinite Price, and directed him in
the

Chap. I. the Way to the *real Tree of Life*. * Here-
 upon a new Symbol was proper to signify the
 new Terms of Acceptance prescribed to restored
 Man, in order to let him know who were the
 Persons upon whom he was to rely for Favour,
 and by whom alone he could be happy. The
 Moment therefore he was banished from Para-
 dise, these sacred Emblems were given and set
 up for the Comfort of Man, and an Assurance
 of the divine Favour: *The Flame* shewed the
 divine Vengeance against Sin, and *what* was to
 fall particularly upon the second Person (to whom
 was joined the Man's Face) in order to blot out
 all Transgression, and restore Man to the Favour
 of his Creator. And as this Assurance in the
 Representation of the *Cberubim* seemed imme-
 diately necessary upon the Fall, so it is reasonable
 to suppose it was continued in the holy Line, or
 amongst the *Sons of God*, for the same gracious
 Purposes, till it was placed in the Tabernacle,
 and

* “ Non potest sibi quisquam applicare Promissionem,
 “ nisi per Symbolum divinitus institutum.” *Heideg.*
Hist. Patr. p. 105. To this may be added an Obser-
 vation of the judicious *Hooker*. *Eccl. Pol.* Book V,
 Ch. 57.

“ Sith God in himself is invisible, and cannot by us
 “ be discerned working, therefore when it seemeth good
 “ in the Eyes of his heavenly Wisdom, that Men, for
 “ some special Intent and Purpose, should take Notice
 “ of his glorious Presence, he giveth them some plain
 “ and sensible Token whereby to know what they can-
 “ not see. For *Moses* to see God and live was im-
 “ possible, yet *Moses* by *Fire* knew where the Glory
 “ of God extraordinarily was present, &c.”

and afterwards in the Temple. That there was an appointed Place, from whence divine Responses (soon aped by the Devil in the Heathen Oracles) were given in very early Times to such Believers as came to ask Counsel of God, and wanted to know his Will and Ways for their better Direction and safer Conduct in doubtful Cases, is plain from *Gen. XXV. 22.* where we read, *And she (Rebekah) went to enquire of the Lord.* And where can it be supposed *Rebekah* went, but to some particular Place, some House of God, where the sacred Emblems were placed, from whence Answers were given to such as came properly to ask Counsel? The Word, rendered here *to enquire*, signifies, according to *Marius*, “ *sciscitatus, scrutatus est, interrogavit cognoscendi* “ *aut discendi Causâ, consuluit, Consilium aut* “ *Opem petit, & passivâ Voce exponitur ali-* “ *quando pro respondere :”* And what we translate, *to enquire*, is rendered by Vulg. *ut consuleret*, by LXX *παρακαλεσασθαι*. Whence it may be farther observed, that as it is not said *Rebekah* went to enquire of any Prophet or Priest, but of the Lord, the *very Jehovah*, we are obliged, I think, to suppose that she *went to* that symbolical Presence of the Deity which was called the *Faces of Jehovah*, from whence God vouchsafed to answer and direct his faithful People, whenever they duly called upon him. The Fact of there being *Cerberic Faces* during the Patriarchal State is likewise, I think, unde-

Chap. I. niably confirmed from *Exod.* XVI. 34. where it is said, that the Manna was to be laid up, or placed *to* or *before* the *Faces* of the *Witnesses*, as the literal Translation is, according to the *English* Translation, *before the Testimony*. What is called here *before the Testimony*, is in the 33d Ver. *before the Lord*: If this be not a Proof that the divine Presence was, by these Witnesses and this symbolical Representation, suggested and attested, or that these sacred Emblems then attended the Church of God, I know not what can be called Evidence. By the *Testimony* we have been generally taught to understand the Law, or two Tables, laid up in the Ark or Chest, which was placed between or under the *Cherubim*. But the *Testimony* here mentioned was before the Ark or Covenant was made. *Isaiab* therefore (Chap. VIII. 20.) points out the Difference by different Words. The People shewing an Inclination to consult Wizards, &c. are referred to the true Oracles under the Names of the *Law* and the *Testimony*, *Torab* and *Tebuda*. By *Torab* is meant the *Mosaic* Law, or two Tables, laid up in the Ark. By *Tebuda* the *Testimony* or *Witnesses*, תעודות, as above in *Exod.* XVI. which were at the Ends of the Ark, and these were in other Words the *Cherubim*. The written Law might, and was properly called a *Testimony*, as bearing Witness to the Will of God in Matters transacted between him and his People, and in that Sense was truly oracular. But the other *Testimony*

was such κατ' ἐξοχην, as representing the three Chap. I.
Persons in Covenant to redeem Man, witnessing
to each other their respective Offices and assumed
Parts in the Scheme of Redemption, and de-
claring the same to Man for his Comfort and
Dependance, with a Demonstration of their Di-
vinity in the several Acts and oracular Declara-
tions, which proceeded from the Powers which
were above and within the *Cherubim*.

The Title and first Verse of LXXX *Psalms* speak, I think, the same Truth: HeDUTH in the Title is the same Word which is used *Exod.* XVI. and translated *Testimony*. The *Psalms* is inscribed to *Asaph*, the *Gatherer*, i. e. the Person to whom the Gathering of the Nations should be, of the *Gentiles* at his first, of the whole human Race at his second Advent. The first Verse clears up the Propriety and Appositeness of the Title, *Give ear, O Shepherd of Israel, thou that leadest Joseph like a Flock, thou that dwellest between the Cherubims, shine forth*. The Supposition of the Words HeDUTH and *Cherubim* being synonymous Expressions, or relative Terms, though giving in some Respects different Ideas, reconciles the Title and Invocation used in this first Verse, and makes them illustrate and explain each other. To this may be added a concurring Proof from *Pf.* LXXXII. which is likewise inscribed to *Asaph*, the *Gatherer*. And both the Meanings of the Word *Gatherer*, just now given, are established in the last Verse of
this

Chap. I. this *Pfalm*. *Arise, O God, judge the Earth; for thou shalt inherit all Nations.* But the Sense of the first Verse of this *Pfalm* is disguised by our Translation, which is, *God standeth in the Congregation of the Mighty; he judgeth among the Gods.* The true Version ought, I presume, to be thus, *The Elahim (Fæderatores, Covenanters, so plural) placed (the Verb-Substantive is understood, and the Termination is singular, to shew the Unity of the Deity) in or for HeDeTH,* that is, *They were the Testimony, or Witnesses, there placed:* Then I begin the latter Clause of the Verse, *The Irradiator (EL) in the Middle of the Elahim (whose Position, by being the second Person, was between the other two) shall judge;* that is, shall be the Judge of the Earth, or all the Inhabitants of it.

The harsh Nonsense (to speak no worse of it) of *God's judging among the Gods,* is thus discharged, and the noble Christian Sense restored, this important Doctrine being plainly taught herein; That very Person, one of whose descriptive Titles is EL, or the *Irradiator,* and who is represented in the sacred emblematical Figures of the *Cherubim* as the second of them, and therefore placed in the * Middle, or between the other Two, is HE who shall gather, and judge all Nations,

* קרב, the Word here used, signifies, according to *Kircher,* an essential or most intimate Part when applied to Substances, as the Heart in Man: Such was the second Person, as described here, in the Middle of the divine Essence, as represented in the *Cherubim.*

Nations, who shall be gathered together by his Chap. I.
Command at the last Day for that Purpose.

Though some Moderns have questioned whether *Ezekiel's* Vision is to be understood of the *Cberubim* in the *Sanctum Sanctorum*, yet *Irenæus* cites the latter part of this very first Verse of the *LXXX Psalm*, and applies it to the Person $\sigma\ \kappa\alpha\theta\eta\mu\epsilon\upsilon\ \epsilon\pi\iota\ \chi\epsilon\rho\upsilon\beta\iota\mu$, “who sat over or above
“the *Cberubim*,” who was in *David's* Time invoked as the Shepherd of *Israel*, afterwards of the *Gentiles* also, both making one Fold under one and the same Shepherd. The *Cberubim* are called likewise by *Irenæus* $\tau\alpha\ \chi\epsilon\rho\upsilon\beta\iota\mu\ \tau\epsilon\tau\rho\alpha\pi\rho\sigma\omega\pi\alpha$ ($\zeta\omega\upsilon\upsilon$ is the Substantive) “the Animals with four
“Faces,” and he says farther, $\pi\rho\sigma\omega\pi\alpha\ \alpha\upsilon\tau\omega\upsilon\ \epsilon\iota\kappa\omicron\upsilon\epsilon\varsigma\ \tau\eta\varsigma\ \pi\rho\alpha\gamma\mu\alpha\tau\epsilon\iota\alpha\varsigma\ \tau\epsilon\ \upsilon\iota\alpha\ \tau\epsilon\ \Theta\epsilon\upsilon$, “These Visages
“or *Persons* (as the *Greek* Word properly signifies)
“were Resemblances of, or served to describe the
“Dispensation of the Son of God,*” in other Words, the Christian Oeconomy. This Passage of *Irenæus* is cited only to prove that *Ezekiel's* Description of the four Animals, or the Vision of *Chebar*, was applied to, and understood to be descriptive of the *Cberubim*, that these were the Figures, or that Likeness, therein referred to. I have no Occasion to consider *Irenæus's* Manner of allegorizing upon this Subject. *Theodoret*, in his Questions upon *Genesis*, speaks of this as a settled Point, viz. that *Ezekiel's* Vision was a Description of the *Cberubim*, &c. The Reader
will

* Pag. 221. Ed. *Grabe*.

Chap. I. will compare this Passage of *Irenæus* with the Affertions or Intimations of those, who would persuade us, that the Description of *Ezekiel's Cherubim* had no Relation to those which were set up in the Holy of Holies; and if Authority may have any Weight, let that of *Irenæus* be put in one Scale, and as many Moderns as they please in the other.

But moreover *Levit. XVI. 2.* tells us that the *Mercy-Seat* was over, upon, or above the *Ark*: Here was the *Appearance* of the *Lord*, the *Cloud* or *Glory*, which was a well-known Symbol of the divine Presence. And Ver. 13th of this Chapter, this *Mercy-Seat* is said to be upon the Testimony, the *HeDUTH* (plural, the Interpretation of which is in this Place, I think, *Witnesses*) the representative Emblems which were at each End of the *Ark*, so under the *Mercy-Seat*, as joint Supporters of it. Hereby it is plainly, though emblematically signified, that all the three divine Persons were the Foundation of the grand Scheme of Mercy or Redemption, and were equally engaged, or engaged themselves to support it; though the second Person was illustriously distinguished in both his Natures upon the *Mercy-Seat*, by a particular Representation, as he was the principal Agent in this astonishing Scene: He therefore, for what he did and suffered in his human Nature, appeared as invested with the regal Dignity; and the *Elahim* (such is their Good-Will towards Man, and Delight in every Thing

Thing which promotes the Happiness of Men) Chap. I. agree in giving Glory, and Honour, and Thanks to King Messiah, to Him that sate on the Throne, who liveth for ever and ever, Rev. IV. 9.

It appears from hence, that there must have been two distinct Representations of our Lord, one above the *Cherubim*, another upon the Mercy-Seat in the *Cherubim*, to serve the particular Uses and Purposes just mentioned.

If the above Account be allowed, as, I think, it is well supported by the Authorities just cited, to which I may add * *Pf. LXXXI. 5*, these sacred

* Our Translation runs, *This he ordained in Joseph for a Testimony, when he went out through the Land of Egypt.* The Word rendered *Testimony* is *HeDUTH*, plural; and the Word *for* should be placed before *Joseph*, and omitted where it is: The *Testimony*, or *HeDUTH*, was or were *ordained, placed, or constituted* for the Sake of *Joseph*, or those People who were described under that Name. I have frequently thought that Part of the seventh Verse of this *Psalms*, *I answered thee in the secret Place of Thunder*, referred to the oracular Voice from the Holy of Holies, and the Directions given from thence to the *Israelites* when in *Egypt*, as the Application of the Words to common physical Thunder is by no means, I think, warranted by the Expressions of the *Psalmist*. As I find sufficient Authorities to vindicate this Opinion from the Imputation of Singularity, I will lay them before the Reader, that he may be the better able to judge of the Matter. I will cite these as they lie in *Glassius*, Lib. IV. Tract. III. Observ. XIV. *De Nomine Proprio.* ‘*Quo de Nomine (Boanepses) lubet ascribere Verba Heinsij in Aristarcho sacro, seu Exercit. sacris super Nonni Paraphrasin in Johannem, pag. 277.* “ *הַיְיָ, h. est, Præsentia divinæ Majestatis Spiritus-que illius (ut Hebræi vocant) Voce דָּוָן, seu Tonitru notatur, Pf. LXXXI. 8. In Secretò Tonitru: audi: te;*

Chap. I. cred Emblems were with the *Israelites* in *Egypt* (as they certainly were in the *Wilderness*) where the Abuse of copying them for private Worship might give Occasion for those odd Conjunctions, which appear in the *Egyptian* Hieroglyphicks. These Figures, being destroyed with the Temple, have no Existence now but in the Descriptions of *Ezekiel* and *St. Jobn.* The fuller Exhibition of the principal Part of them in the Union of the divine and human Nature, and the Sufferings of the *Messiah* when on Earth, have so far realized these Representations.

I shall only add upon this Point, that there is likewise an allegorical Sense and Interpretation to be attended to in reading the Scriptures, an Instance of which *St. Paul* has given us in the History of *Hagar* and *Sarah.*

I have been the more careful in noting and stating the above Distinction, because the principal Part and leading Design of the Scriptures, instead of keeping its Station and Right of Pre-eminence against all sacrilegious and levelling Attempts upon it, seems to be in danger of
being

“ ubi δια βροντης ακακουφου, *Symmachus* habebat. *Chaldaeus*
 “ illud בסתר רעם sic vertit, באהר טמיר בית, *in Loco abscondito Domus Majestatis meae:*
 “ שגנת, *in Loco abscondito Domus Majestatis meae:*
 “ Quod ut plurimum cum Tonitru divinæ Majestatis Pla-
 “ cita & Sacra exponebat Deus, quemadmodum & Legem
 “ tulit *Exod. XIX. 19.* Unde & Tonitru non raro קול,
 “ *Vox, nonnunquam Vox Domini, Ps. XXIX. & si Dei*
 “ *Vox accedat, בת קול dicitur, quæ Prophetiæ Species*
 “ *Hebræis erat, quia cum Tonitru plerumque de futuris*
 “ *monebantur.*”

being quite overthrown and confounded by the modern Method of commenting upon and explaining the Scriptures. Many Passages, applied by *Jews* and the first Christians to the Messiah, &c. have been interpreted in such a Manner, as though they terminated in the Type, without any farther View; and others, though not capable of being applied to any mere Man, have with great Violence been distorted to such an Application. These Attempts are commonly defended by saying, it is for the Benefit of Religion in general, to distinguish between *certain* and *doubtful* Evidence, and not strenuously, or perhaps at all insist upon the latter: But this is a fallacious Position (though an useful Distinction when rightly applied) and has, I fear, done the Christian Cause much Harm. For if every Part of our Evidence may be called doubtful, where a Doubt may be raised by any cavilling Sceptick, the Fable of the *Horse's Tail* will be fatally verified in this Case, and Religion quite stripped of every single Proof, and Kind of Evidence, with which it abounds. It was said, there was no Opinion so wild and absurd, but what was held or defended by some Philosopher; and it may be as truly affirmed, that there is no Proof or Evidence of Religion so clear and strong, that hath not, or may not be capable of yielding a Doubt to a Mind disposed that Way. *Pyrbonism* was an Offspring of Deism, and still subsists in it. Such Performances now hinted at

Chap. I. are many, and too well known to need any particular Catalogue, or Reference to them.

But since the Books of the Old Testament, which our Saviour commands us to *search*, were to *bring us to Christ*, by the Informations contained in the various Parts thereof, whoever endeavours to cover these directing Lines, or to remove and confound those serviceable Marks, which are placed therein to lead the Christian to this End, would deprive us of the noblest Use of these divine Guides, and may be said *to make the Word of God of none Effect*. For if the entire Meaning of these Scriptures be made to stop at a moral Sense, without any farther View, they stop short of Salvation. And if so, what great Difference will there be, between making them of none Effect, or making them ineffectual to the End they were given, *i. e.* a Revelation of the Means whereby Men might expect and obtain Salvation? Many Passages, establishing and relating to the fundamental Articles of Faith, are so expressed or circumstanced, are so limited or peculiarly appropriated by the necessary Construction of them, and an Incapacity of their being otherwise understood, that an honest Mind, I think, cannot mistake their Meaning. If I have been mistaken in any of these Instances, which are produced in these Sheets, the Error proceeds from the Fear of a sacrilegious Invasion in this Respect, and an undistinguishing Application of many Places to the common Purposes

of

of human Conduct, or History of private Life, Chap. I.
 which seem written to explain the grand Doctrines of the Mediatorial Scheme, and are therefore to be regarded as a Kind of sacred Inclosure, separated to this holy and high Use. In these Cases it is less dangerous to rob Man than God, as Man himself would be the only Sufferer by such a Wrong. Let us suppose, by way of Instance, that the celebrated Prophecy in *Job* concerning Faith in a Redeemer, a Resurrection, or future Judgment, should be interpreted to mean no more than that *Job* should be restored to his former State and Prosperity in this Life, would it not be an high Act of Sacrilege, to wrest so early and full a Proof of these grand Points out of the Hands of the Church, should this Scripture be written, according to ancient and general Opinion, to point out or establish the Resurrection of the Body, our Saviour's Incarnation, and Coming to Judgment? On the other Hand, should those Scriptures, which are supposed to be Part of what one may call the divine Inclosure, be Matter only of common History and Instruction, the Loss is not great, and a Zeal for the Honour of God, and the Good of Man, will strongly plead for Pardon, or be esteemed an honest Mistake. Conjectures, which are merely so, and more especially such as are new, should be well examined, before they are received as real Truths, or before they are admitted to the same Rank and Credit, which is due to ancient

Chap. I. and generally received Interpretations. What is offered to the Reader of this Kind in this Work desires to be viewed only in this Light, is not obtruded upon any one, but is only propounded to the Public, and submitted to the Examination of an impartial Trial, without expecting an implicit Assent, much less an approving Reception, upon the Authority of such a Writer. I have taken what Care I could not to deceive myself or others by fanciful Reveries, or laying more Strefs upon any Part than it is formed to bear. Neither have I any Liking to new Interpretations *as such*, or any Fondness for an Hypothesis of my own. A strict Jealousy of Self is proper on such Occasions; and if any Part of this little Work be contrary to the Sense and Judgment of my Superiors in Station and Abilities, to whom I owe, and shall always pay a due Deference, I shall fly faster from it than I embraced it.

Persons of great Learning and Piety have, perhaps without sufficient Reason*, applied more
to

* “ Multum certè omnibus Seculis passa est Veritas
“ a duobus Hominum Generibus, altero eorum qui
“ Omnia in *Allegorias*, et Sensus (quos falsò vocant)
“ *spirituales* vertunt, altero eorum qui Omnia nudè ac
“ *ad Literam* exponunt, &c. *Pocock Not. Mis. 176.*

I add here what Dr. *Hammond* observes upon *Matt. V. 21.* concerning the *Jewish* Rules for interpreting the Scriptures. 1. שמעתי, *Hearing*, when any Fact is recited, or historical Sense explicated, which to have heard is sufficient without any more. 2. מדרש, *mystical Exposition*. 3. בהרהור, *parabolical Exposition*.

Hulsius's Rules for mystical Interpretation are these,
1. “ Ut Litera Textus exactam contineat Similitudinem,
“ quæ

to Mystery than ought to be so applyed, and may have rendered other Parts, which require such an Application, less serviceable by being under the like Suspicion of a perverted, fanciful Construction. But as I find the Scheme of Redemption to be the uppermost Concern and chief Lesson of the divine Book, I dare not check a rightly disposed Imagination in its Sallies this Way, or judge by my own dim Eye of the more perfect and clear Sight of another. All that I can once more assure the Reader of, is, that I place Nothing before his View but what I think to be the real Growth of the sacred Grove. The Fruit here presented is gathered for the public Taste and Use, and if it be not as palatable to others as myself, they are at Liberty to lay it aside; and I shall be no farther concerned or displeas'd, than I am that the Features of other Men are not the same with mine. What I like myself, I offer to the World, and That should give no Offence: What others have offered, I thank them for, as I have some Way or other received either Pleasure or Profit from them; though I cannot like every Part of the Entertainment.

L 4

From

“ quæ mysticum illum Sensum includat. 2. Ut omnes
 “ Contextûs Circumstantiæ Transitioni à literali ad my-
 “ sticum Sensum saltem non repugnent, si non jubeant.
 “ 3. Tertia (seu Lex) quæ præcipua est, ut mysticus
 “ ille Sensus, qui dicitur, cum Analogiâ Fidei, quæ
 “ totam Scripturam pro Fundamento habet, optinè
 “ conveniat.” *Theol. Jud.* Pars prima de *Messia*, p. 443.

Chap. I.

From what hath been already said, as well as what will be said in what is to follow, it will be observed, that the divine Authority of the Scriptures is here presumed, or considered as a *Postulatum*, upon which the present Argument is built and proceeds. To what Degree the Penmen of the Holy Writings were inspired, and whether the *Words*, as well as *Sense*, were dictated by the Holy Spirit, are Questions foreign to the present Undertaking. Authors, who have professedly written upon this Subject, may be consulted by such as want Satisfaction in this Point. I will only observe by the bye, that the Declaration of St. *Peter* upon this Subject seems to favour their Opinion, who think that the *Expressions*, as well as Matter, proceeded from the Holy Ghost. For the Prophecy, or Prophecies, *came not in old Time*, says the Text, *by the Will of Man; but holy Men of God spake as they were moved * by the Holy Ghost*. Paraphrased thus, “ For none of
 “ the Prophets of any Time have undertaken
 “ that Office on their own Heads, or prophesied
 “ their own Fancies or Persuasions, but all the
 “ Scripture Prophets have been Men called and
 “ sent by God on his Messages, and inspired
 “ and instructed by the holy Spirit of God in
 “ every Word which they have delivered.”

This Interpretation seems to be strengthened by the original Word translated *spake*, as commented on by Dr. *Hammond* in another † Place.

The

* *Φερεμενοι*, carried, in *Hammond's* Margin.

† Acts VIII. Note 6.

The Verb *ελαλησε* must, I think, be generally understood of the actual Utterance of Conceptions, and signify what proceeded out of the Mouth: They not only conceived, but *spake* as they were moved by the Holy Ghost. This occasional Remark is submitted, as I pass, to the Consideration of unprejudiced Readers. Chap. I.

But upon a View of that divine Impress and Image, which is still so visible and venerable in them (notwithstanding some little Injuries which Accidents and Malice may have caused in them) one cannot help trembling to reflect on the Liberties which have been taken by bold Critics, who have treated these Books with as much Freedom, and idle Conjecturing, as though they had been of no more Consequence than the Epistles of *Phalaris*, or an old Play-book. Should the Scriptures by such irreverent Usage lose their due Authority, and thereby their intended Influence over the Minds and Actions of Men, what Account will such presumptuous Writers give of these their Works? It deserves the most serious, timely Consideration, how near such injudicious Attempts may approach to an irremissible Crime, by depreciating these Writings, and bringing them down to be measured by the low Standard of human Compositions. Such as entertain, or would inculcate an higher Opinion of the New Testament than the Old, or pretend that it has a superior Authority, know not what they say, nor whereof they affirm. If they believe the divine Authority

Chap. I. Authority of the New Testament, they must believe That of the Old, since we are assured upon Apostolical Authority, that ALL *Scripture is given by Inspiration of God*: And when this was said, there was no settled Canon of Scripture but That of the Old Testament, which was the sacred Volume referred to by St. Paul. As his Words contain so full and undeniable a Proof of this important Truth, declaring and pointing out at the same Time the special Uses of this invaluable Gift of God, I shall recite them, that it may appear upon what Foundation I have laid and raised my little Structure. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.* The general Division above specified, or Resolution of the subject Matter of the Holy Writings into such Parts as relate either to our Rule of Faith, or Rule of Practice, falls in with, and is conformable to this apostolical Delineation of the Parts and Purposes of the divine Books. What seems to be more particularly pointed out by *Instruction in Righteousness*, will be farther observed in the following Chapter.

But whilst I stand to review the Ground I have passed, a Reflection or two arise in my Mind, which demand my more particular Notice, and may deserve the Consideration of many.

If these Scriptures are divinely penned, are of such Dignity in themselves, and of such infinite Concern to us, if all other Knowledge, compared with what may be here known, be no better than *Dung*, and all other Books, with regard to their Use and Excellency, even the most curious or entertaining, be no more than a *sounding Brass* or *tinkling Cymbal*; what can be said or thought of such, who pay more Regard to the flashy, unsatisfying Performances of Heathen Writers, than to the Fountains of Truth and Life? It is grievous to see rational Beings, Christian Men, nay sometimes Christian Ministers, mispending their Time and Studies in such Pursuits, and teaching others by the most forcible Instruction, That of Example, that many other Authors deserve a more near and careful Perusal than the inspired Writers. What will be the Consequence, here and hereafter, of thus following Shadows instead of the Substance, of this contemptuous Treatment of the *Book of Life*, is not Matter of private Judgment. Repentance, I hope, and a future Reformation in this Respect will prevent the Punishment due to so high a Crime, unrepented of, and obstinately persisted in.

As the Study of the Scriptures has been generally neglected, and a Preference given to almost any other Writer in the Esteem of many, who would be thought Persons of Penetration and Judgment, it will behove the Clergy more particularly to consider, whether they have any way

Chap. I. way countenanced this vicious, false Taste: If they have been more careful to set off, and exemplify the Beauties of the *Grecian* and *Roman* Writers, than those of the sacred Penmen; if they lay more Stress upon the Authority of Philosophers, and human Wisdom, than upon the Foundation and Precepts of Prophets and Apostles; if they have been silent upon, or industriously careful to obscure, by spreading a false Gloss over such doctrinal, principal Points as are intitled to a Priority of Order and Dignity; what will they say to their Master, when they are summoned to give an Account of their Stewardships? St. *Paul* addressess himself, through *Timothy*, to all the Ministers of the Gospel, in declaring the Intention of the Scriptures. These Revelations were given, *That the Man of God, or faithful Teacher, may be perfect, furnished unto all good Works.* His Materials and Authority were to be had from this Book and not elsewhere; and this Book was to be learnt from Childhood, and would make the Man of God *perfect, furnished to all good Works, sufficient to make him and his Hearers wise unto Salvation.* If these Considerations may have no Weight with such as act and speak upon other Rules and Motives, I must be contented, at parting, to leave this Scripture upon the Minds of such treacherous Deserters of the Captain of our Salvation, *Who-soever shall be ashamed of Me, and of my Words, of him shall the Son of Man be ashamed, when he shall*

shall come in his own Glory, and in his Father's, Chap. I.
and of the holy Angels. Unless these Admonitions
have a seasonable Effect upon those pretended
Disciples, who prefer the Authority of human
Compositions to the Book of Life, in what they
publish from the Press or the Pulpit, by chusing
to fetch their Materials from the Stores of human
Wisdom, they will not be so much as able to
plead the Merit of Intruders in the great and
terrible Day, as they seem now to avoid even
the Suspicion of doing, and seem ashamed of
saying, that they have done any Thing in the
Name of our Lord and Master.

CHAP.

C H A P. II.

*The Principal Scope and Design of the Book
of Job.*

Chap. II. **W**HITHERTO I have considered the general Argument, and gracious Design of the sacred Scriptures, especially of those Books which compose the *Jewish* Canon, and which were so highly approved by our divine Master himself, that the Search or Study of them was required and established by a new and indispensable Command. The Design and Scope of the Book of *Job*, which is the Subject of my present Enquiry, will the sooner appear from the Opening made in the preceding Chapter. For though every Part of the ancient sacred Code is subservient to the general Argument and Design of the Whole, yet each Book, considered in itself, has some special Point assigned to its particular Care, whilst it is at the same time carrying on and promoting the common Cause. The Scriptures, when viewed together, resemble a rich and boundless Ocean, supplied by, and made up of a Variety of beautiful and useful Streams, which serve for many and great Purposes in their respective Courses, being directed

to a particular Service in their Progress, before Chap. II. they concur to make up one magnificent and fruitful Repository, to be used for the Glory of God, and the Benefit of Man. What the Son of *Sirach* saith of *Solomon*, may be more justly, more amply applyed to the Book of God, that it is *as a Flood filled with Understanding*, *Ecclus. XLVII. 14.* The separate and leading Design of many Books is so plainly marked out in the Title or Tenor of the Book itself, that there can be no Difference of Opinion concerning it, and most Writers have agreed in stating the Argument of it. But the Book of *Job*, by I know not what Fate, hath suffered as much as *Job* himself, in the various Conjectures, and bold Assertions of such as would give us the Drift and Aim of this inestimable Composition. But to state, or even enumerate the Opinions of Writers upon this Subject, would require many Volumes, and the patient Reader of such a Collection would suffer almost as much as the laborious Compiler. Such as may be willing, or have Strength and Resolution to travel through such a heavy, intricate Road, may apply themselves to that Tribe of Commentators, who offer their Assistance upon this Subject. *Carpzovius* will give them a Catalogue of the ancient and foreign Annotators, and the modern *English* Writers are too well known to be mentioned here. Besides, a bare Catalogue of these, without some Account of them and their Works, might

Chap. II. might have the Appearance of a contemptuous Neglect of many eminent Pens, who have merited the public Approbation, or a silent, envious Distaste of the public Judgment: Whereas my true Reason for passing the Labours of my Country-Men upon this Subject over in Silence, is a Conscioufness of my own Incapacity to sit in Judgment upon such an Occasion, and a settled Disinclination to speak ill of any, or hurt the good Name of such, as have honestly endeavoured to serve the Public, though their Success may not have answered their Expectations. The censorial Chair, as it would be uneasy to me, so would it by no means become me; and though I am fond of praising, yet I was deterred from it in this Instance, by considering that such as have done well upon this Subject can receive no additional Fame by my low Voice amidst the public Applauses; and I cannot pay even this little Tribute where I think it is not due, *For if I should give flattering Titles unto Men, the God that is above would hate me* *. In general I may be allowed to say, that two Opinions seem highly derogatory to the Dignity and Design of the Scriptures in general, and this useful History in particular. Some Commentators would deprive
Job

* What *Vell. Patere.* says upon such an Occasion, might possibly have some Weight with me when the Mind was in Suspence, “*Penè stulta est inhærentium Oculis Ingeniorum Enumeratio: Nam Vivorum ut magna Admiratio, ita Censura difficilis est.*” Lib. II. Chap. XXXVI.

Job himself of his Life, and others his Book; Chap. II. though the Holy Ghost expressly tells us, that there was a Man in the Land of *Uz*, whose Name was *Job*. The former of these, by a Liberty taken when the first Revelation was given, say it was not *surely* so; not real Life, say these bold Men, but a fictitious Character is here exhibited, and a fine Fable, instead of a true and real History. The others suppose the Characters and Story true and real, but that the Holy Ghost exhibits only herein an illustrious Pattern of Patience and Resignation to the Will of Heaven, for the Instruction and Imitation of Posterity: I cannot, I think, I need not stay at present to remove these Objections. It is now Time to propose my own Opinion concerning the Subject of the present Enquiry, with the Reasons and Authorities upon which it is founded.

What hath been observed from *St. Paul*, concerning the Use and Design of the Scriptures in general, is true of the Book of *Job* in particular, which eminently serves for Doctrine, Reproof, Correction, *Instruction in Righteousness*. The following Sheets will occasionally specify many grand Points of Religion, which are established and illustrated herein. But the first and ruling Design, which meets the single and curious Eye, commanding a more particular and attentive View, is this momentous Truth, "That Salvation is
" to be obtained by the alone Merits of Jesus
" Christ." That, as *in many Things we offend*

Chap. II. *all*, even such as are supposed to be, and really are, comparatively speaking, the best and most perfect, so *all* want a Redeemer, or the Application and Supply of his Righteousness to make up the Defects of their own. Instruction in this fundamental Article of Religion is, as I humbly apprehend, what the Apostle calls *Instruction in Righteousness*, or the Science of what alone will make Man righteous, and procure the Crown of *Righteousness*, which the *Man of God*, or Christian Minister, is to make the chief Subject-Matter of his Lectures and Exhortations. But since the eleventh Article of our Church fully expresseth what I conceive to be the principal Argument and Scope of the Book of *Job*, amply confirming the general Doctrine which is supposed to be therein contained, though not ratifying my Application of it, or as the School-Men say, proving what is true *in Thesi*, though not *in Hypothesi*, I shall produce it as a firm Foundation, sufficient to support the Weight of what shall be built thereon. “ We are accounted *just* and *righteous* before God *only* for the *Merit* of our Lord and Saviour *Jesus Christ*, and not for our *own Works* and *Deservings*.”

The different Senses, wherein the Word *Righteousness* is used in the Scriptures, has been one great Occasion of mistaking, or not rightly attending to the Doctrine of it. It is commonly taken for a Conformity of Conduct to the Precepts of the moral Law, and of the same Import with

with what we mean by a *good Life*. By this restrained Interpretation the *Doctrine* of *Righteousness* is removed out of our View, and the Righteousness of Man substituted in the Place of the Righteousness of God. We shall find them carefully distinguished in the Scriptures, as it is of the last Consequence to Man that they should be so: And they have infallible Characteristicks by which they may be known. *Righteousness exalteth a Nation*, &c. Our *Righteousnesses* are as *filthy Rags*, is the Righteousness of Man: We will sing of *thy Righteousness* is the saving Righteousness of God, which must be the Subject of the Hymns and Praises of the Faithful both in the Church militant and triumphant to all Eternity. In *Psalms* LI. the Sense must be applyed to Christ's Righteousness, which saved the penitent Psalmist: His *Justice* would have cut him off, instead of giving him any Occasion of singing or rejoicing. *Pf. LXXI. 16.* likewise can be understood in no other Sense, *I will make mention of thy Righteousness, even of thine only.* One Text in *Hosea* X. 12. will explain this Distinction, as the Word Righteousness is used therein in both Senses. *Sow to yourselves in, or with regard to, Righteousness, reap in Mercy; break up your fallow Ground: For it is Time to seek the Lord, till he come and rain Righteousness upon you.* The former Righteousness is that Sort which we are to sow, and endeavour to cultivate to our utmost; but the latter, *viz.* the Lord's Righteousness,

Chap. II. must be poured down upon it, like Rain upon Ground when tilled and sowed, before the former will be able to produce any Fruit, or turn to any Account. In the Text above cited; relating to St. *Paul's* Directions to *Timothy* for the better Discharge of the Pastoral Office in the great Duty of Preaching or Instruction, Commentators have founded their Paraphrase and Constructions upon Translations, without consulting the Original; or attending to St. *Paul's* Reference and Design. But surely it will be thought right in this Case, when we would interpret aright a Word of so much Importance, and of so complex a Nature as that of *Righteousness*, to give the first Place to the first and leading Sense of the Expression, where it may consist with the general Interpretation of the Passage where it occurs, without excluding other subordinate Acceptations of it, or Senses of Accommodation: Especially as the Word is transferred from the Old Testament, and as St. *Paul* in this Passage refers us thither for Instruction in Righteousness, we may fetch from the *Hebrew* Word the true Meaning of it, though the New Testament speaks the same Thing. * The original Word is principally and specially applicable only to

* “ Speciatim, et κατ’ εἰκόσιν, tribuitur Deo: Christo, “ juxta Deitatem ipsâ existens Justitiâ—relativè et effectivè Respectu nostri. Homini—Est justus Justitiâ Fidei, seu Justitiâ Messix, per Fidem imputatâ. Ps. XXX. 11. Hab. II. 4, &c.” Stockius—Ubi plura de hac Justitiâ.

to God, as He alone can be absolutely called just or *righteous*, and Righteousness cannot subsist or be in any Person or Thing, but what receives that distinguishing Excellency from the only just and righteous One. Christ therefore, as God, hath this high Title, as he fulfilled all Righteousness, and as he makes Man righteous by Imputation, and a virtual Communication of his own Righteousness to him, without which he could never fill up the Measure of his Duty in such a Manner as to be called just or righteous, and thereby be qualified for the Favour of God. But as this very important Passage of Scripture seems to be misconstrued and misinterpreted, I shall take the Liberty of pointing out the Mistakes of our Translation, and of many Annotators and Paraphrasts. The Word *διδασκαλία*, by being translated *Doctrine*, seems by its Sound and frequent Application to have led them to its limited Signification, as though it was to be understood of Points only, which are commonly called Doctrinal: And they interpret the Word *Righteousness* according to its general or complex Meaning; so that they imagine the general Rule of Faith and Practice to be described under these two comprehensive Expressions of *Doctrine* and *Righteousness*. But the original Word for *Doctrine* has no such Meaning as is thus fixed upon it: The Verb signifies to *teach*, the concrete or personal Noun a *Teacher*, the Abstract in the Text what is *to be taught*, or the Subject-

Chap. II. Matter of Instruction, without specifying any particular Part of it. By the bye, the Christian Teacher should observe that St. *Paul* refers him to the Old Testament (whatever Opinion some Men may entertain concerning it) for his Materials and Lessons of Instruction. But in the latter Part of the Verse he comes to be more particular, and refers his Disciple to these Books for *Instruction in Righteousness*, παιδείαν τῆν ἐν δικαιοσυνῇ, that Institution of a Christian Man which is of, or concerning Righteousness, as therein may be learnt the Nature and Meaning of this saving Doctrine. If Righteousness be made to mean in this Place only what is called the moral Law, St. *Paul* must be supposed to prefer either the Matter of this Law, or Manner of its Promulgation, as it stands in the Old Testament, to the clearer and more authoritative Declarations of it in the first Age of the Gospel-Light, which will not, I suppose, be said: Or that Instructions for a good Life might be more profitably learnt from *Moses* and the Prophets, than from the divine Legislator and Sovereign himself, by whose Commission they acted. * But the Apostle thought

* One would think, that the Apostle intended his Censure and Admonition for our Times, as well as his own, in what is said *Heb. V. 12, 13. For when for the Time ye ought to be Teachers, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat. For every one that useth Milk is unskilful in the Word of Righteousness; for he is a Babe.*

thought himself concerned to admonish the Ministers of Christ to state this Doctrine concerning Righteousness to their Hearers, as *Jews* as well as *Gentiles* seemed to be very ignorant in it, and to have imbibed many absurd Opinions concerning it, which he so strongly exposes and confutes in his Epistles. And that they may be the better furnished unto this Work, he advises them to peruse the sacred Volume then extant, where they would find a Description of that Person, and that Righteousness, which alone could save Man, and in which therefore it behoved them to be well instructed. By this Time, I think, the Reader may be convinced, that the Meaning of the Text here offered is the true one, as drawn from the plain Sense of the Words themselves, as best agreeing with the Apostle's Design, and the Circumstances of the Church at the Time of his writing this Epistle to *Timothy*. It appears, from a chief Part of this Apostle's Writings, that the true Doctrine of *Righteousness* and the Care of teaching it was the uppermost Subject in *St. Paul's* Thoughts, as the most fatal Danger seemed to threaten the Church for Want of right Notions in this fundamental Article. As human Wisdom was at that Time quite rampant, and Freethinking in its Glory, when * *Pbarisaical*

M 4 Legislators

* Who taught for Doctrines the Commandments of Men, in other Words, made Revelation give way to their own Fancies and Glosses, called by them perhaps *natural Religion*. The Name of this Sect is derived, according

Chap. II. Legislators and unbelieving * *Sadducees* were seated in the Chair of *Moses*, the most nervous Eloquence, the firmest Resolution, and an apostolical Authority were requisite to rescue the Church of God from that darling, bewitching Self-sufficiency, which had taken such fast hold of many shining

according to *Lightfoot*, &c. from *Parush*, which betokeneth *Separation*, for they accounted and pretended themselves more holy than others. Well might such hypocritical Pretenders be addressed in this bitter Style, *Ye Serpents, ye Generation of Vipers*. They were not so much the *Seed of Abraham*, which they boasted of, as the *Seed of the Serpent*. They were not only, as *Lightfoot* observes, γενεα, a *Generation*, but γεννηματα, an *Offspring* of Vipers, Serpents sprung from Serpents, all descended from one common Father, the Devil or first Serpent.

* So called from *Zadikim*, *Iusti*, “putabant se justos esse.” They trusted in their own Righteousness; so were the eminent Deists of that Age. Their being called *Sadducees* from *Sadoc*, a Scholar of *Antigonus*, rests only upon the Talmudical Authorities cited by Dr. *Prideaux* from *Lightfoot*. But in the full Account of the *Jewish* Sects, given us by that learned Historian, after taking Notice of this Talmudic Story concerning *Sadoc*, the judicious Doctor adds, “But I must confess that Talmudic Stories are but of very little Credit with me.” And therefore he supposes them to be named from the Word here mentioned, signifying the *Righteous*, inasmuch as they thought, at the Beginning of their becoming a distinct Sect, that by adhering to the written Word, and by observing that alone, they fulfilled all Righteousness.” Nay, the two general Divisions of the *Jewish* Nation into the *Righteous* and the *Pious*, set down by this Author, is sufficient to shew that they were generally infected with this spiritual Pride, and depended upon no Righteousness but their own, which was the chief Reason of their Excision, and that a Remnant

flaining Members in it. But there is no Occasion to rest the Strefs of this Point, the Proof of this Doctrine, upon this Construction of St. *Paul's* Advice to *Timothy*, though I think it is the true one. I was willing to use the Apostle's Division, as what answered best to the Method which I intended to observe, and which I thought the best and clearest, thinking at the same Time to support and defend my Argument, as well as Method, by apostolical Authority. Though it is my present Business rather to shew, that the Establishment and Vindication of the true Doctrine of Righteousness was the *principal* Design of the Book of *Job*, yet I thought it not amiss to say something concerning the Doctrine itself, which seems to be in as much Danger now, as at any Period of the Church. What hath been said here, and what will be said in the following Sheets will, I hope, by the Blessing of God contribute to the Preservation of it, inasmuch as the Salvation of Mankind depends, I think, upon

Remnant only, *viz.* the few Humble ones, who laid hold of the Redeemer's Merits, were saved, as had been predicted. A Persuasion that personal Righteousness, exclusive of the Righteousness of Christ, was sufficient to save Men, has been the most artful and successful Device of Satan to frustrate the Means of Grace, and hath been constantly practised by him from the Fall of Man to this very Day; and therefore in our Lord's Conversations with these *Sadducees* and *Pharisees* this Opinion received a full Condemnation, and extorted (if I may so speak) the most severe Rebukes that ever proceeded out of that gracious Mouth.

Chap. II. upon their having right Conceptions concerning it.

In my Search after the principal Scope of the Book of *Job*, I thought it right to consider it either as an entire Piece, or as an important Part of the *Jewish* Canon of Scripture. In the former View it is to be looked upon as a Summary of the Patriarchal Religion, exhibiting many fundamental Articles of Faith, as professed by the Worshipers of the true God at that Time, and in that Part of the World, before the *Mosaic* Dispensation; and one great Reason of its being made a Part of the *Jewish* Canon (if I may be allowed a Conjecture in this Case) seems to have been, to give Posterity, upon divine Authority, an Account of the universal Religion before *Moses*, and that God revealed his Will to Mankind, and gave them his Directions for a Rule of Faith and Practice, that invincible Ignorance might not be pleaded by such as would not hear or see, or any just Charge of Partiality be brought against the sovereign Legislator in his Dealings with Men. *Hear O Israel*, was a Style introduced when the *Nations* would not hear or obey, and after they had obscured and abused every Communication of the divine Light and Favour. This was done for public Use, not for the Gratification of private Fondness, and the *Jews* were made the Depository of the Treasures of divine Wisdom, not the sole Proprietors of it. In the present Case they became,
more

more perhaps than they would willingly have Chap. II.
 been, Witneſſes, that an univerſal Religion ſub-
 ſiſted long before their Eſtabliſhment, as they
 could not object againſt Evidence in their own
 Cuſtody, which they themſelves acknowledged
 divine, as it was recorded amongſt the other
 lively Oracles of God. To perpetuate this Re-
 cord may therefore, I humbly think, be aſſigned
 as one great Reason for committing it to the
 Care of the *Jewiſh* Church, and ranking it
 amongſt their holy Books. This Scripture is
 likewiſe to be conſidered as an important Part of
 that ſacred Volume, to which it was united,
 and thereby harmonizes and coincides with the
 general Plan therein expreſſed. After all my
 Care, I could find no one Point which ſeemed to
 answer my Enquiry more ſatisfactorily than the
 Doctrines of *Righteouſneſs*, as here ſtated. The
 Uniformity of the Scripture Plan in general,
 and the Grandeur of the Deſign of this Book in
 particular, is hereby preſerved and ſet forth.
 When Man had fallen, what was more neceſſary,
 more comfortable, than for him to know the
 Means of his Recovery, and how he might once
 more be rendered capable of attaining what he had
 forfeited? If my Conjecture be right and well
 ſupported, the *History of Job* does this by fur-
 niſhing the Patriarchal, as well as all ſucceeding
 Ages, with *Inſtruction in Righteouſneſs*.

The next Rule of judging, whereby I guided
 my preſent Enquiry, was to ſelect from amongſt
 the

Chap. II. the various noble Uses, which appear in this divine Book, *that* which was the most extensive as well as beneficial, *that* which united the various Parts of this rich History, connecting and rendering it consistent throughout. In this Way of Trial * *Maimonides's* Opinion, as supported by *Mercerus* and others, seemed to be of the greatest Weight, and to have a fairer Claim, than any yet produced, to our first Notice and Regard. By the express Permission which is given to Satan by God to afflict *Job*, and the Declaration that God had set an Hedge about him, Mankind are taught, that good Men, or the sincere Worshipers of God, are so guarded by Providence; that neither the Malice of the Devil or his Agents can hurt them, unless God shall be pleased to withdraw his Protection, and to give them up for a short Time, in order to make a more illustrious

* *Carpzovius* in his Introduction, *ad Libr. Poetic. Bibl. V. T.* pag. 63. After saying, “ Longè autem amplissimè Libri (*Job*) patet Utilitas, per omnes ferè Theologiæ Locos se protendens,” and enumerating some of them, adds, “ Ante omnia verò Locus de Providentiâ Numinis, sapientissimè Mortalium Vitæ prospicientis, propriam velut, et *palmariam* hic nactus est Sedem, adeò ut ex Judæis *Maimonides*, ex Christianis verò *Mercerus* hunc præcipuum Libri Scòpum existimant.” Afterwards *Carpzovius* mentions the Scope and Use, which is here supposed to be the primary and principal Design of this Book, as one of the Uses observable in it. His Words are, “ Elencticum porrò Usùm contra eos præstat, qui *propria* nituntur *Iustitiâ*, quam planè omnem destruit hic Liber.” Which of these Uses is to be preferred to the first Rank, must be determined by the Votes of my Readers.

illustrious Display of his own Glory, and increase the Happiness of his faithful Servants by their final Triumph over evil Spirits and evil Men. What can tend more to encourage the Practice of Piety, and a careful Obedience to the Laws of God, than such a Declaration and Assurance? Who would not endeavour to be the Servant of him, who could and would defend all his Family, even the meanest Person in it, from the Injuries of Power, Pride, Malice, and Fraud, by placing an impregnable Guard about his Followers and Dependants? This sagacious Rabbi could not have thought upon a more probable Expedient for taking off the Christian's Eye, from what is above supposed to be the principal Scope of this Book, had it been his real Design so to do. A very learned Christian subscribed to his Opinion, and he has the better of any Writer who hath proposed a more narrow or partial Scheme. But *Instruction in Righteousness* has a superior Claim to our Preference even to this supposed Use, in regard to its Extent and Advantages; the latter seems to be promised only to good Men, the former is necessary for good and bad; the latter promises Protection here, the former, Protection here, and everlasting Happiness in a higher and better State. This is the Condition *sine quâ non* of obtaining immortal Felicity; and if Men, who lived under the former Dispensations of Religion, were to partake with us, or we with them, of the Benefits of the Redeemer, it can-

not

Chap. II. not without Impiety be supposed, that they should be Strangers to the Doctrine of the *Means of Grace* and Justification.

Before I was so far determined in my Choice of the first Drift and Design of this surprizing History, which has exercised the Thoughts of so many learned and good Men, I may farther acquaint the Reader, how I proceeded in my Enquiry. After perusing some of the eminent Writers and Commentators upon this Book, I resolved to sit down and follow the celebrated Mr. *Locke's* Advice upon these Occasions. By viewing and reviewing, comparing spiritual Things with spiritual, distinguishing where the sense required a Distinction, and borrowing Light where it was wanted from another Lamp, or Part of Scripture, which was fed by the same Oil, I made the Book the most perfect Comment upon itself, and by such Means have formed that Opinion, which is here humbly offered to the Consideration of the Public. In this View, and upon this Hypothesis, all the pompous and magnificent Display of the divine Power and Wisdom in the several Instances herein produced, where the Historian, *Facta Divinis æquando*, appears to be every Way divine, are so many pertinent, unanswerable Arguments to prove the capital Doctrine and Design. The Comparison (if it may be called such) between almighty Power and human Weakness, between universal Providence, and the little Imitations of it, in
 I some

some few limited Acts and scanty Emanations of human Benevolence, between infinite Wisdom so magnificently set forth in the natural World, and the poor Efforts of those intellectual Powers and Abilities, which the Mind of Man, in its greatest Strength and Glory, can boast of, are sufficient to level the most aspiring Imagination, and lay Man prostrate upon that Dust, from whence he was formed, and to *cloath* him all over *with Humility*. In this Posture and Condition he will naturally look up for Help, implore * *Shaddai* to support him, and Him who is *mighty to save*, by *his Righteousness* to lift him up and exalt him. Thus every Part is made consistent, and the different Lines all meet in one Centre.

It was natural for me, when I had entered upon this Province, to apply myself to the most knowing and distinguished Personage for the best Information concerning it. This Guide immediately in modest Majesty stepped forth, from whose Appearance I promised myself full Satisfaction,

* This Name of God is expressive of his Providence or All-sufficiency, whereby his Creatures in their respective Wants and Capacities are constantly supplied. According to some, it is compounded of the Relative *who*, and the Verb, or Noun, signifying to *suffice*, or *Sufficiency*. But I rather think *SHED*, which signifies a *Teat*, to be the Root, which gives the Idea of communicating that pure and vital Nourishment, which is always flowing from the inexhaustible Fountain of divine Goodness. The *multimammæ* Statues and Pictures of the *Egyptians* and others, which were full of these *Teats*, were emblematical of this Attribute, though they ascribed this Bounty and Fecundity to Nature, instead of the Author of it.

Chap. II. faction, and expected to find the Case clearly and truly stated by such a Judge as *Elibu*, and from his Sentence to form a right Judgment of my own. I have therefore in the next Chapter given the Reader a more particular Account of this Part of the History, that he may see more distinctly, as there is Occasion, the particular Passages which support this Hypothesis. But I desire he would take particular Care to add what follows here to what he will find in the Paraphrase and Annotations.

The Charge of *Job's* justifying himself, as exhibited by his three Friends and *Elibu*, though seemingly the same, as expressed by the same Words, will yet appear to be of a very different Nature, when the Sense of the Words, as meant in each Charge, shall be fixed and distinguished. The Friends plainly mean, that *Job* thought himself not chargeable with the Omission of such Duties, or the Commission of such Crimes, as might call upon him the Wrath and Punishment of God: Where *they* supposed that no Man could arrive even to such a Degree of Perfection; condemning *Job* therefore for being so far, and in this Respect, *righteous* in his own Eyes. But *Elibu* varies the Charge, and mends the Indictment. He does not dispute *this Point* with *Job*, and blames the Friends for putting the Cause upon this wrong Issue: They *had not said the Thing that was right*. But *Elibu* proceeds to tell him, that supposing his Plea of *Righteousness* should be allowed, and that he had not commit-

ted any *notorious* Sins, and had performed, as far as he was able, the several Duties required of him, yet he could not be *justified* upon any Thing he had done, or could do. There was but *One* who could *justify*, and therefore the best Man upon Earth could not without him be *justified*. To be more particular and express, if possible, since a right Understanding of this Matter is so material. The Crime of *Job*, specified in this Book, is that he was *just and righteous in his own Eyes*: His Friends hereupon try to convince him of Sin, and thereby to bring him to a Confession, as preparatory to an Absolution. But as *Job* was not conscious to himself of having wilfully failed in any Point of Duty, and having been particularly careful not to offend, he insisted upon his Innocence, and with much Confidence pleaded, *not guilty*. His Friends not supposing, from their own Conduct and that of their Neighbours, that any Man could be so free (as *Job* really was) from Stains of this Kind, gave him quite over for a Hypocrite, for pretending to such unexampled Righteousness. But they never pressed the proper Arguments, or urged the sole Terms of Acceptance. The Anger of *Elibu* was thereupon excited, and after waiting some Time in vain to hear whether the three Respondents would say the Thing that was right, he takes the Cause into his own Hands, reproving the Friends for passing a wrong Sentence, and not founding a Judgment upon right

Chap. II. Principles. * It may here be occasionally remarked, that the three Friends were instructed or perfect in the Doctrine of *Righteousness* or Justification, otherwise they had not been culpable or censured for neglecting to answer *Job* upon the Principles of that Doctrine, as they are in Ch. XXXII. V. 3. and 12. from whence the principal Scope of this History is to be taken: The true Answer given by *Elibu*, which confounded the three Respondents, and in which *Job* acquiesced, will be soon seen.

But although the † *Sun* of *Righteousness* be the ruling Luminary in this Firmament or heavenly Volume of the Book of *Job*, which we are now contemplating, yet are there many other celestial Lights which display the Glory of God, and serve as Lanthorns to those Paths which lead to the Mansions of immortal Bliss. It is very clear, that a very early and wide-spread Heresy, concerning two independent Principles of Good and Evil, is effectually confuted in the Course of this Narration; inasmuch as the Principle of Evil appears therein to be entirely dependent upon, and under the Controul of the only independent Being; that he cannot put any of those Acts which

* The Text in two Places calls the long Speeches of *Job's* Friends *no Answer*, inasmuch as an impertinent or wrong Answer is, properly speaking, *no Answer*.

† Mal. IV. 2. *But unto you that fear my Name shall the Sun of Righteousness arise, with Healing in his Wings.* His *Righteousness* would have with it that *healing* Quality which St. *John* says, Rev. XXII. 2, would be given for the *Healing* of the Nations.

which may most properly be called his own in Chap. II Execution, without the Permission of the one all-directing Power.

When we are endeavouring to state and determine the Merit and Rank of the most material Hypotheses, which have been offered to the Public in this Matter, it would be an inexcusable Omission to pass over in Silence what Mr. *Hutchinson* and other learned Men, who approve of his Plan, have observed and asserted upon this Subject. These faithful and able Interpreters of the inspired Writings are of Opinion, that the Business and Drift of the Book of *Job* is to display and manifest the superior Power of the true God over the Host of Heaven and Operation of the Airs, as the Idolatry of those Times consisted in the Worship of those Powers, acting under the Direction of the *Prince* of the Power of the *Air*; and this Supposition is founded upon the Authority of the Book itself, and many express Passages therein. This Prince, or *Satan*, as soon as he was permitted to try *Job*, in order to gain him over, immediately employs the Gods of his setting up, namely, *Fire*, *Light*, or *Lightning*, and *Spirit*, or *Wind*, to make *Job* sensible of their Power, and terrify him into an Obedience to them, and so of course, to himself through them. The *Sabeans*, *Chaldeans*, and other Worshipers of these Powers unite for the same Purpose. But *Job* withstood them all with an amazing Firmness and Resolution: Thus by *Job's* fearing

Chap. II. the *Elabim*, God was glorified in his Servant's
 Victory over *Satan* and his Instruments of Rebellion. But this End, though certainly intended and effected, is not adequate to that copious Variety of Matters which we find in this comprehensive History: We must therefore look farther for the *capital* Design. The Cure of this Species of Idolatry was only a temporary, partial, and occasional Design; so that if another may appear, that is of perpetual and universal Use, it must be allowed a Preference in our present Enquiry. Whether *Instruction* in *Righteousness* hath not these Claims of Superiority, may be trusted to any impartial Judgment.

I am likewise of Opinion, that by *Job's* Friends being directed to offer Sacrifices *for themselves*, is intimated that each national Church ought to have an independent Power in such Matters; as these Persons or Friends of *Job* were probably the Princes and Patriarchs of their respective Countries and Churches, each having (under God) the supreme Government of his own national Church. By *Job's* being ordered to pray for all, he was, I conceive, a Type of our Saviour, whose mediatorial or sacerdotal Office, according to the Order of *Melchizedek*, seems to be herein plainly set forth. The pleasing Incense of Prayers and Praises, the Sacrifices of contrite and grateful Hearts, continually ascending in an holy Flame to the Throne of Grace and Mercy from the great Congregations, and retired Closets of the
 Faithful,

Faithful, from every Part of the Catholic Church militant here on Earth, are presented by our great High-Priest, and rendered successful by his Prayer. Our excellent Liturgy exemplifies the proper Style of Address; whatever we ask, whatever we offer, it must be in the Name of Him, and no other, *Ora pro nobis, O Jesu, Hominum Salvator.*

Many other spiritual Interpretations may likewise be admitted, as no way inconsistent with what is here offered, but tending rather to illustrate and support the mediatorial Scheme. Thus *Job* may be allowed to be a Type of the Messiah, in his being tempted by Satan, and in his unexampled Sufferings, and in his Exaltation to a most prosperous State after those Sufferings were determined, in the *Contradiction of Sinners against himself*, in his being King, Priest, and Prophet. It is a Recommendation of the holy Writings, instead of any Objection to them, and an interior Proof of their divine Excellency, that one Character is rich enough to afford such Plenty of Instruction, and to mark out without Confusion so many important Uses, all uniting and uniformly conspiring to fulfil the great Purpose of Heaven to save Mankind. Such an useful and well suited Variety is a peculiar distinguishing Mark of the Works of God. Consider every Element, you will find sufficient and ample Proof of it. View the Whole, or any Part of this System, and you will see this Mark of All-sufficiency stamped upon it as an infallible

Chap. II. Characteristic of its divine Maker. And this is remarkable and visible in that glorious Agent called Light, which was formed so early to be a mighty Instrument in his Hands for finishing and furnishing the great Theatre of the Universe. The material Light should teach us to form analogous Ideas of the spiritual. And as the many excellent Uses of *that* are a strong Confirmation of its being the Produce of an almighty *Fiat*, why should not the Word of God, which is a corresponding or spiritual Light, and the only true Light of human Understanding, be allowed the same Authority upon the same Reasons? The Evidence to me is as clear and irresistible, as that bright Instance is itself from whence this Proof and Illustration arises.

I have been contented to recite the above Opinions, without enlarging upon the Reasons whereby they are supported, as these, I think, will appear to a better Advantage in the Dress of their respective Advocates and Patrons. They will be allowed by me a proper Place; and whether my Opinion should be the Principal or Subordinate, must be submitted. My Concern is only that Justice may be done in a Case of such Importance. My Hypothesis is not set up as a rival Power, or an arrogant Pretender to Fame or Empire, commanding all others to fall down before it, and do it Service. Its begs Leave only to stand in the Row of Observation, and proffer its Service, without assuming the Superiority

ority of Merit ; much less would it rise by any unchristian Arts, or the Spoils of Slander and Ruin of Reputations. The chief Authorities taken from the Book itself, by which my Hypothesis is supported, will appear in the following Chapter.

Chap. III.

C H A P. III.

Paraphrase and Annotations upon the Part of Elihu.

ELIHU being the illustrious Guide, by whom I directed my Steps in my present Search, and to whom, as to an Oracle of God, I applied myself for Light and Truth in my Enquiry, it cannot be improper, before we proceed, to examine his Part of the Conference, to view the Description of the Speaker, and attend to those high Marks of Distinction, which seem to set him far above the greatest and best Character, that was ever presented in real, or fabled profane Story. Such an Account in this Place, though short, will, I think, be the clearest Method of conveying my Observations to the Reader, and be the most proper Introduction to such Remarks, as may be made upon this important Part of the History of *Job*. It appears that *Elihu* had attended to every thing that had passed on each side, as became a Mo-

Chap. III. derator and Judge: He had heard the three
 Friends, and *had waited till Job had spoken.*
 Surprizing indeed it may seem to any impartial
 Reader of this History, that so young a Man
 should be invested with, much more that he
 should *claim* so weighty an Office, which required
 the highest Abilities, and all the Advantages of
 a superior Character, to execute with Success.
 Curious Points of the most interesting Nature
 were to be settled by this young Arbitrator; the
 long and sore Distresses of the Afflicted were to
 be at once relieved; various Opinions, most te-
 naciously and warmly maintained, were to be
 adjusted to the Satisfaction of each contending
 Disputant. It may be demanded, it must be
 the Question of a considering Mind, what Man,
 especially what young Man, could be sufficient
 for such Things? Let us go, upon this, and
 all proper Occasions, to the Oracles of God,
 for a Solution of our Doubts and Difficulties,
 laying no farther Stress upon the weak Con-
 jectures of Men than they will appear to deserve,
 when held before this faithful Touchstone and
 divine Mirrour of Truth. This extraordinary
 Person is stiled *Elibu*, the Son of *Barachel*, the
Buzite, of the Kindred of Ram.

Job's three Friends are characterized only by
 the Region or District which they belonged to,
 or ruled over; but here is a Description of Pa-
 rentage and Lineage, too particular to be passed
 over without a special Examination. It is well
 known,

known, that some of the most eminent Types of Chap. III.
our Saviour have had Names assigned them, ex-
pressive of their particular Designation. *Abra-*
ham, * *Melchizedek*, *Joshua*, *David*, &c. are In-
stances of this Kind; and I may, 'tis hoped,
without Offence or Presumption suppose, from
the acknowledged Interpretation of the descriptive
Titles, that a representative Character of the
Messiah is herein exhibited, who was *God him-*
self, *the Son of the blessed God*, of the Kindred of
Ram, or the holy Line. Types are invested
with the Titles of the Person or Office, which
they personate and represent; and where the
Figure will not come up to the Description, we
are directed to the Antitype and Reality for an
Explanation. If it be the Design of the Holy
Spirit herein to exhibit, and mark out the most
important Part of Christ's Office, That of justi-
fying Mankind by his *Righteousness* or Upright-
ness, and to hint the Union of the two Natures
in the Person of the future Messiah, it was surely
as proper to awaken the Attention of Men by
such

* What Mr. *Hutchinson* says concerning *Melchizedek*
deserves the Reader's Attention, and may serve to recon-
cile him to what he will find here concerning *Elibu*.
“ The ceremonial Law was *int. al.* to keep up the Ex-
“ pectation of the Atonement of that great Sacrifice of
“ that *real* Body, which, by the *assumed* Body or Ap-
“ pearance of *Melchizedek*, was emblematically repre-
“ sented and revealed to their Father *Abram*, as the
“ Offering of it, and our communicating of it, was by
“ Bread and Wine.” *Essay towards a natural History*
of the Bible, Pag. 246. third Edit.

Chap. III. such descriptive Characters, as upon any other
 Exhibition of his high Office. Accordingly we find, that upon this descriptive Declaration of this young Man, the Audience became all Attention, all Ear; they bear his Rebukes, and hear his majestick Reasoning, as the Voice of One having Authority; and he keeps them in Suspence by a delicate and proper introductory Discourse, to prepare a better Reception for that Doctrine and Sentence which is opened at the 23d Ver. of the XXXIII^d Chap. It was necessary to establish the Character and Authority he acted by, before he could expect a Submission to his Decision. May it not therefore deserve Consideration, whether the human Nature, as it was afterwards to be united to the divine, was not typified and represented in the Person and Character of *Elibu*, as that Person, who was to assume our Nature, speaks in That principally in the following Chapters? Upon this Supposition, and no other that I have met with, the great Things that are said of *Elibu*, which will be occasionally observed, as we pass, his Success in ending this Dispute, and the Silence concerning him in the Conclusion, may be accounted for. It is likewise observable, that the decisive Sentence of God and *Elibu* turns upon the same Point, and the three Friends are censured alike by both, after speaking to much the same Purpose. An acute Observer and celebrated Writer of this Age hath been before-hand with me

in this Remark; “ It is visible, says he, to Chap.III.
 “ every one who regards the two Speeches of }
 “ *Elibu* and God with the least Attention, that
 “ the Arguments and Doctrines are the same.* ”
 As *Job* had wished, that he could approach the
 Deity, to speak all his Mind, as a Man, talks with
 his Neighbour, *Elibu* presents himself; *I am such*
a one, says he expressly, to gratify his Desire
 herein, aptly setting forth the mediatorial Office,
 as fulfilled and exemplified in the Incarnation of
 the Son of God: *I was formed out of the Clay*,
 says he, *as thou art*; from whence one would
 guess, that there appeared something more than
 Man in this excellent Personage, to make such
 a Declaration necessary to take off too great an
 Awe of his Presence. *Job* being hereby made
 easy, and gradually and graciously led to bear
 and love the divine Converse, the Divinity alone
 continues the Discourse, and, after enlarging
 upon the same Topicks, concludes the whole.
 Unless *Elibu* be intended to exhibit the Humanity
 of our Lord, as it was to be united to the second
 Person of the Essence, and so One with Him
 who speaks out of the Whirlwind, he will ap-
 pear to be an insignificant Character, as being
 passed over without Notice, or any Mention of
 him in the Conclusion of this Book: But sup-
 posing the two Natures in Christ to be here re-
 presented, every Thing is consistent. I shall
 mention here but one more Reason or Authority,
 which

* *Div. Legation*, Chap. 6. Sect. 2.

Chap. III. which seems to favour this Supposition. It is taken from the Words upon which *Job* founds his sincere Repentance; *I have heard of thee by the Hearing of the Ear, but now mine Eye seeth thee.* Something more than a metaphorical View seems to be meant in this Passage, and a clearer Sight of the divine Presence, than could be taken by the Eye of the Mind, or the Eye of Faith. The great Favourites of Heaven, the Patriarchs, Prophets, and Friends of God, who were honoured with his extraordinary Commissions and Revelations, which were to be communicated for the Benefit of Mankind, were certainly favoured with personal Exhibitions of the Messiah, as he was to appear upon Earth, to strengthen their Faith and Authority: *Abraham, Jacob, Moses, Joshua, Ezekiel, &c.* afford sufficient Proof of this Point. Why therefore may it not be supposed that *Job*, who was one of that celebrated Triumvirate mentioned *Ezek. XIV. 14.* was vouchsafed such an Exhibition, to support him under such a Trial, and unanswerably convince him; *whose* Righteousness was to save him. His Conversion upon this View is as immediate, as that of *St. Paul's* was upon the Appearance of the *Glory* of the *Lord*. Abashed, and confounded at this Vision, and upon comparing his little Self with this glorious Representation, he falls prostrate with this humble Confession, *Wherefore I abhor myself, and repent in Dust and Ashes.* I shall cite a great Authority

thority in the * Margin to prove this Point, and Chap. III. to clear myself from the Imputation of Whim and Singularity. *Job* had certainly seen God with the Eye of Faith every Day, when he attended him at public Worship, and every Time he had address'd him for Ease and Assistance under his present Calamity : So that his joyful Exclamation of † seeing him *now* with his Eye must mean a real Representation of the God-Man, and the most significant Acts of his Life to his Senses. This I conceive to be the Meaning of *Abraham's* seeing the Day of Christ, as may be inferred from a Passage in *St. Luke*, to which our Bible refers us. What is called *his Day* by one, is termed by the other, the Things which the People of that Age saw, *viz.* Our Saviour's

* The Reader may see enough in *Eusebius* to support this Opinion, and may add the other Authorities cited by Bishop *Bull* to confirm the same : The Passages are too many, and too long to be transcribed. But I shall cite one from *Euseb. Demonstr. Evang. Lib. I. Ch. V.* as belonging to the very Point under Consideration. After mentioning our Saviour's appearing in this Form upon other Occasions, he adds, " Moreover, it " is not lawful to say that any but Him, he who was " called *God* and *Lord* when he appeared to *Abraham*, " was seen by or appeared to *Job*, after sufficient Discipline ;" citing the very Words, and adding a paraphrastical Exposition of them, to prove the same Thing, as hath been already observed in Part in the *Preliminary Discourse*.

† He had ('tis supposed) as *satisfactory* a View, as the Disciples had after his Resurrection, when they joyfully declared to *St. Thomas*, *We have seen the Lord.* *St. John XX. 25.*

Chap. III. Saviour's Life and Actions upon Earth, which many Prophets and Kings desired to see, as they would serve as a Key to open the full Meaning of the prophetical Writings, and of all Things concerning Himself: How he was to be a King, and a very poor Subject; to be universal Monarch, and yet pay Tribute; to be the mighty God, and a most oppressed Man; how the same Person could be *Benoni*, the Son of Sorrow, and *Ben-jamin*, Son of the right Hand, in his Exaltation to the right Hand of the Father; to die Himself by the Hands of the vilest Miscreants upon Earth, and yet by so dying to save the World, and offer Terms of Salvation to, and pray for those very Miscreants. *Job* likewise saw *now* whose Uprightness he was to rely on, the Conditions of obtaining the Application of it, and was taught by a lively Example to pray for his tormenting Persecutors, and offer Sacrifice for their Preservation, without which they could not be preserved. The Supposition of the Humanity and Divinity of Christ being herein prefigured, as interesting themselves distinctly and conjunctly in settling the Faith of *Job*, and of the whole Patriarchal Church through him, in an Affair of the highest Concern to the everlasting Happiness of Mankind, makes every Part of this Conference consistent with itself, worthy of a divine Appearance and Interposition. I shall say Nothing more in this Place concerning the Person of *Elibu*, observing only that Resemblance,

semblance, which appears upon Comparison Chap.III. between the Type and Antitype, between the young, modest *Elibu*, who patiently heard the impertinent three Friends, whose Age and Studies might seem to command the first Attention, and the *Child Jesus*, when twelve Years old, sitting in the *Midst of the Doctors*, first bearing, then asking them *Questions*. Of each likewise it may truly be said, (which is a farther Confirmation of the Identity of Character) *All that heard Him were astonished at his Understanding and Answers*. St. Luke II.

The Answers of *Elibu* come now to be considered.

Job XXXII.

1. So these three
 - (a) Men ceased to answer *Job*, because he was righteous in his own Eyes.
 - (c) Then was kindled the Wrath of *Elibu*, the Son of *Barachel*, the *Buzite*, of the Kindred of *Ram*; against *Job* was his Wrath kindled, because he justified himself rather than God.

3. Also

Paraphrase.

1. *Job's* three Friends left off disputing with him, because he insisted upon his Innocence, and refused to confess that he had been guilty of any notorious and wilful Sin.
2. Hereupon *Elibu*, a young Person who had been present during the Conference, and who was related to the *holy Line*, or of the Kindred of *Abraham* (as the *Chaldee Paraphrast* expresseth it). being descended from *Nabor*, *Abraham's* Brother, Gen.

XXII.

3. Also against his three Friends was his Wrath kindled, because they had found no Answer, and yet had condemned Job.
4. Now *Elibu* had waited till Job had spoken, because they were elder than he.
5. When *Elibu* saw there was no Answer in the Mouth of these three Men, then his Wrath was kindled.
6. And *Elibu*, the Son of *Barachel*, the *Buzite*, answered and said,

- XXII. 21. was very angry with Job for justifying himself in the Presence and Sight of God.
3. *Elibu* likewise was very angry with the three Respondents, because they had condemned Job upon false Allegations, and had not given him a true and proper Answer*.
4. *Elibu* also waited to hear whether Job had any thing farther to offer, that he might not seem forward in speaking before all his Seniors were heard.
- 5, 6. But finding, after a sufficient Pause, no Reply, all of them sitting as Men that knew not what to say, he was not able to hold his Peace any longer, and addresses himself to the Audience in this Manner: All this while I have considered mine own

* The LXX add, *And they supposed him to be impious,* *θεοφο αλιος ειπας ασεβη.* This and many other Additions crept into the Text of the LXX Translators from some conjectural Paraphrase. St. *Jerom* takes no Notice of the Addition.

Job XXXII.

I *am* young and ye *are* very old; wherefore I was afraid, and durst not shew you mine Opinion.

7. I said, Days should speak, and Multitude of Years should teach Wisdom.

8. But there is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding.

9. Great Men are not *always* wise; neither do the Aged understand Judgment.

10. Therefore I said, hearken unto me, I will also shew mine Opinion.

11. Be-

Paraphrase.

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own Youth and the Experience of Age, and thought it proper to defer giving my Opinion, till my Elders were silent.

7. I thought with myself, that it became One so young to hear before I spake, and so learn Wisdom from such Persons, rather than pretend to teach it.

8. But I find myself mistaken here, and that this is not always the Case; it is the Spirit of God in Man, not Age, that enlightens the Understanding, and teacheth Man Wisdom.

9. They are not always the wisest who are in Authority, and the Teachers of others; nor do old Men, as old Men, always form true Judgments of Things.

10. Therefore I desire that you will hearken to me, that you may judge by my Words and * Knowledge, whether that discerning Spirit of God, O which

- which enableth Man to pass right Judgments upon Things, be in me.
11. Behold, I waited for your Words, I gave Ear to your Reasons, whilst you searched out what to say.
12. Yea, I attended unto you, and behold *there was* none of you that convinced *Job*, or that answered his Words:
13. Lest ye should say, we have found out Wisdom: God thrusteth him down, (e) not Man.
- 11, I have patiently heard
12. all your Discourses, and given you Time to sift every Part of *Job's* Defence, and from the Principles of Reason and Religion to support your Opinion; but None of you hath confuted *Job*, nor said any thing to the Purpose, in Answer to his Defence of himself.
13. Your passing a wrong Judgment in this Matter must take away all Occasion of Boasting concerning your superior Merit, or pretending to a Discovery of hidden Wisdom. The Truth of the Matter is, God himself hath humbled *Job*: Not even the best of Men could do this by a Comparison of Characters, inasmuch as *Job* really excells any of those, who pretend to greater Sanctity, and a more exalted Virtue.
14. Now
14. *Job's*

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Paraphrase.

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14. Now he hath not directed *his* Words against me, neither will I answer him with your Speeches.
14. Job's Defence indeed hath not been directed to me, as I have hitherto had no Share in the Conference; but since you have not found or given a true Reply, I will endeavour to give Satisfaction herein, but shall not make use of your Arguments.
15. They were amazed, they answered no more, they left off speaking.
15. See, I beseech you all that hear us, how these Disputants are amazed, how silent they are, as if their Speech had forsaken them.
16. When I had waited (for they spake not, but stood still, *and* answered no more)
16. You are my Witnesses, that I have waited for Satisfaction; but, after long Expectation, they bring forth Nothing, they are at a stand, and furnished with no farther Answer.
17. *I said*, I will answer also my Part, I also will shew mine Opinion.
17. Which made me resolve within myself, that I would have a share in this Dispute, and shew, as I have told you, what my Opinion is concerning it.
18. For I am full of Matter, the Spirit within
18. And indeed it is high
19. Time; for I am so full
O 2 of.

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Job XXXII.

within me constraineth me.

19. Behold, my Belly *is* as Wine, *which* hath no Vent, it is ready to burst, like new Bottles.

20. I will speak, that I may be refreshed, I will open my Lips, and answer.

21. Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man.

22. For I know not to give flattering Titles; *In so doing* my Maker would soon take me away.

Paraphrase.

of what is suggested to me upon this Topic, that, as Wine having no Vent, I am constrained to utter my Conceptions.

20. I must speak therefore, if it be but to ease myself; I will open my Lips, and give Vent to my Thoughts, because, I cannot, with Safety, hold my Peace any longer.

21. And, I beseech you, let me speak with all Freedom, though I speak before Princes and great Men, regarding the Cause, not the Persons.

22. For I do not understand that Art of soothing Men into a great Opinion of themselves, or, by giving flattering Titles, make them think more highly of themselves, than they ought to think, lest he that made me should presently stop my Mouth, for not dealing plainly.

A N -

A N N O T A T I O N S .

This Chapter is the Exordium of *Elibu's* Chap.III. magnificent and splendid Oration, containing a general Address to the Audience, to bespeak their Attention to what he was about to deliver. He declares the Weakness and Impropriety of the Reasonings which had passed upon this Subject, with the Insufficiency of them to answer the Purpose for which they were alledged. He uses therefore great Sharpness in his Reproofs, and treats the three Friends with much Freedom and Plainness of Speech, appearing in a superior Character, and appealing to what he is going to say, for a Proof of his being actuated by the Spirit of God.

(a) *Ceased to answer, or from answering.* The original Word for *answering* signifies likewise *tormenting, afflicting, and being in great Distress.* Both Senses have a Place here ; so that the Words signify, they ceased from *tormenting Job* with vexatious *Answers*, and reproachful Expostulations. Our blessed Lord himself is characterized by this Word in the LXXth *Psalms*, and last Verse, where the Humanity complains, *I am poor* (יָדָוּ, *afflicted*) a Prediction of what was to happen to our Saviour in his State of Humiliation, when he was to be under the severest Persecution of the *Jews* just before his Passion, according to the Descriptions in this *Psalms*. By restoring the true Sense of the Word here, the present seeming

Chap. III. Tautology of the *Psalmist's* Expressions will at the same Time be corrected; I mean by translating the Passage, I am *afflicted* and needy, instead of *poor* and needy.

(b) Righteous *in his own Eyes*. The Reader, I hope, will recollect, whenever these Expressions occur, to interpret and apply them according to their different Sense and Acceptations, as pointed out and distinguished in what has been observed already.

(c) Elihu *Son of Barachel, &c. of the Kindred of Ram*. It has been remarked, that whenever any Person is appointed to any important Office, especially such as are typical of our Saviour in any distinguished Part of his Character, the Type has a Name descriptive of his Substitution, and the Representative takes the Title of the Principal: So here *Elibu*, literally interpreted, is, *This Person is my God (Irradiator) Son of the blessed God (Irradiator)* which though applied to the Type, is literally and really true *only* of the Antitype, who was and is *very God of very God*. The Word here used for God is *EL*, which, as some very learned Men have observed, signifies the *Irradiator*, or he that *irradiates* and *enlightens*, and thereby becomes a Characteristic of the second Person in the Deity, *who enlightens every one that cometh into the World*, whose material Representative in the natural System is the Sun*,
and

* In prophetic Descriptions therefore the Sun seems to stand for the Messiah himself, and the Moon for his Spouse

and is by the *Greeks* called by the same Name, ΗΛΙΟΣ , allowing for the Termination; and the Name of our *Elibu* is by the LXX translated ΕΛΙΣ , to shew perhaps their Sense, or the Sense of those Times, concerning the analogical Resemblance between the Principal and substituted Representatives; so that wherever the Word EL is used for God, the Divinity of the second Person seems in most, if not all Places, to be particularly pointed out. This Observation may help us to a better Interpretation of EL ELAHIM, which is rendered *God of Gods*, which sounds oddly, and may convey unserviceable Ideas; whereas the above Interpretation gives a true, clear, and satisfactory Sense, expressing that Person, who, being one of the *Elahim*, or Persons who had *covenanted* to redeem Man, was peculiarly distinguished by the Title of EL, or *Irradiator*, who was the Divinity afterwards incarnate, to which the Humanity cried *Eli, Eli*. And this Title is incommunicably peculiar to the Divinity, so as not to be used for any created Being, as the Words *Elahim*, &c. are used in the Way of Analogy, or in a Sense of Accommodation;

O 4

Spouse, the Church, which was literally *turned into Blood* in the Persecution of the primitive Christians, and whose Light, according to *Isaiab's* Prophecy (Chap. XXX. Ver. 26.) shall be like that of the Sun in her State triumphant, shining for ever and ever with a pure, bright, and unchangeable Splendor.

Placæus, *de Typo primo*, Pag. 37, tells us, “Sol Typus est Christi, Luna Ecclesiæ, Stellæ Pastorum.”

Chap.III. dation; and is withal peculiarly descriptive of
 the second Person in the Essence. That we might not be led into a Mistake in this important Point, the Words ADaM and EL are contradistinguished, as ADaM Va LA EL: *Jews, Arians, and Socinians*, would do well to consider this. *Elibu* is farther characterized in being related to the Family of *Ram*, which was undoubtedly designed as an additional Title of Honour, to impress upon all his Hearers an high Opinion of him on Account of the Dignity of his Family, as his own personal Excellency was sufficiently set forth by the others.

Various are the Conjectures of Commentators concerning this great Person named *Ram*, to whom *Elibu* is said to be thus related, as the Extraction from, or collateral Affinity to this Ancestor is supposed to derive an Honour upon this Descendant: I shall not trouble the Reader or myself with a Transcript of these Opinions; I have had Trouble enough in reading them. But I will add a Conjecture of my own, which the Reader may treat with as much Freedom as I use towards those which have already appeared. I am apt to think that the Name of *Ram* signifying the *Highb*, or *Highest*, became the Name of the holy Line from the first Call and Designation of *Abraham*, who was therefore called at first AB-RaM, the Head or Father of that Line, as he was afterwards AB-RaHaM, upon his being declared to be typically the Father of the Faithful,

Faithful, and of *many Nations*, of all the *Gen-* Chap.III.
tiles who should be saved by the like Faith, or
 a Belief of, and Trust in that Redeemer who
 was to come, whom though they might not see,
 yet they should believe in. When Religion, or
 the mediatorial Scheme, seemed to be in great
 Danger of being lost and confounded by, and
 after what happened at *Babel*, the Wisdom and
 Goodness of God marked out a Family, where
 the Truth, amongst many Pretenders, might be
 safely and infallibly preserved. And as this Fa-
 mily was at that Time the most eminent and
 honourable of any in the known World, and
 was to be continued and distinguished by the
 peculiar Notice and Blessings of Heaven, it was
 proper to fix the Attention and Veneration of
 Mankind hereupon by a descriptive Title, al-
 ways to attend the Family and Head of it. The
 Stem or Line of *Shem* was now sending forth
 many Branches from the three Sons of *Terah* ;
 it was proper therefore to distinguish the *Prin-*
cipal by a Family Title, or *Nomen Gentilitium*,
 that it might not be lost in a Multitude of De-
 scendants, and that All of this Extraction might
 be intitled to the Honour due to it, when they
 should be able to prove their Descent from, or
 Alliance to it. It must be remarked, that this
 was the first Settlement of the holy Line, which
 “ was to be separated by a particular Discipline”
 (as the learned *Dr. Berriman* has observed) and
 from whence the Redeemer in Fulness of Time

was

Chap. III. was to proceed. St. *Matthew* therefore begins the Computation here, and makes his first Stage or Period of the Christian History, from *Abraham* to *David*. Many have supposed that *Abraham* was the *Ram* here mentioned, but they have not founded their Opinion upon the Reasons here given: Whether that Opinion be not strengthened by what is here said, must be left to Consideration. The Arguments already produced by others in Favour of it are not, I think, strong enough to support it.

Admitting the Supposition, the Mention of *Elibu's* Relation here to *Abraham* raises his Character, and bespeaks a greater Attention to the Words of a Person, who might be supposed to be learned in all the true religious Learning of his high Ancestor, and to partake of those Blessings, which Heaven poured down upon that Friend and Favourite, especially those most valuable ones of spiritual Wisdom and Instruction: And the scriptural Account of the first Genealogies favour the above Supposition, for *Nabor*, *Abraham's* Brother, had by his Wife *Uz* and *Buz*; *Job* was descended from the former, and *Elibu*, considered as a mere Man, might be supposed to be descended from the latter.

Eusebius and *Origen* suppose, that *Job* lived before *Moses*; and Mr. *Selden* says, that many Writers suppose him to have lived in the Days of *Isaac* and *Jacob*. Bishop *Patrick* thinks, that his Age or Time of Life was before the Children

of *Israel* came out of *Egypt*, because he takes Chap.III. no Notice of the Drowning of *Pharaoh*, and other Miracles attending their Deliverance, though he does of the Drowning of the old World, and the Burning of *Sodom*. But the Bishop in his Preface is not pleased to refer us to the Passages where these two Facts are declared.

The LXX indeed make *Uz* to be the Country of *Elibu*, ΒΟΥΤΗΣ ΤΗΣ ΑΥΓΙΤΙΔΟΣ ΧΩΡΟΣ: But this latter Part, as there is no Hebrew for it, can be only paraphrastical, and shew their Sense of the ancient Geography in this Respect. The Land of *Uz* was certainly near the *Chaldeans*, as appears from the sudden Irruption and Destruction brought upon *Job* by those People, between whom probably there was no great Harmony at any Time, as the ancient *Chaldeans* were descended from the idolatrous *Asbur*. But as the Text here has particularly set down the Country of *Job* and his Friends for our Notice, a more distinct Consideration of That and the bordering Regions, together with some Particulars belonging to them, will not, I hope, be impertinent or disagreeable.

It is well known, that *Assyria* was the first great Monarchy, comprehending the Inheritance of the eldest Line of *Ham*, whose Grandson *Nimrod* founded this mighty Kingdom, the Beginning of which was *Babel*, a pertinent Name
for

Chap. III. for the Capital of an Empire, founded on the *Confusion* of sacred and civil Justice, and an arbitrary, oppressive Invasion of the Rights of Mankind! *Out of this Land went forth* Ashur, saith the sacred Text, *and built Nineveh, &c.* so that *Babylon* and *Nineveh* were under the same great Emperor, long united together with that Eastern Part of the World, under the Name of *Assyria*. As *Nimrod* was the first Founder, it is sometimes called, with regard to the Countries subdued and united by him, the Land of *Nimrod*; and with regard to the Enlargement and Addition made by *Ashur*, the Land of *Assyria*, the latter Name frequently comprehending both; of which Kingdom *Chaldea* was likewise a Part, being expressly said to be under the King of *Babylon*. Two of the Name of *Ashur* are mentioned in the first Genealogies, the abovementioned descended from *Ham*, and another in the Line of *Shem*. Whether the latter might not have this Name given him on Account of his Inheritance or Portion lying within the Country called *Assyria*, or as being reduced under it, and made Part of it by being joined to the Province of *Chaldea*, is submitted to the Learned. But it seems probable, that the Inheritance of the Posterity of the latter *Ashur*, descended from *Shem*, were settled between the Borders of the holy Land, and the ancient *Chaldea*, and that *Job* and his three Friends were placed in these Regions; who

who having probably a better Sense of Religion Chap.III.
 than the idolatrous Race of *Ham*, as being of a
 more religious Parentage, were thereupon per-
 petually harassed by that oppressive Generation,
 who were constantly watching Opportunities of
 committing Depredations upon them. Not but
 that the frequently necessary Commerce and In-
 tercourse, which must have been kept up be-
 tween neighbouring States, might probably in-
 troduce amongst the Descendants of the *Shemite*
Affur some idolatrous Practices, and stain their
 original Purity, as it stood at the first Separation
 in the Confusion at *Babel*. *Job* seems, in clear-
 ing himself from any Imputation of this Kind,
 to insinuate as though his Friends, who had laid
 so much to his Charge falsely, were real Offen-
 ders in this Way : Thus his Reply becomes a
 pertinent and seasonable Reproof, adapted to the
 Men, and State of Religion at that Time, and
 in those Parts. I will give the Reader my
 principal Reason for fixing the Scene of this
 History as above laid down. It is, I think,
 sufficiently evident that *Job*, his three Friends,
 and the *Chaldeans*, were contiguous States or
 Provinces ; so that if we can ascertain *one*, the
 others, adjacent or circumjacent, may be deter-
 mined to Satisfaction. Now, I think, that
Elipbaz, the *Temanite*, must have been the
 Prince or an Inhabitant of the Land of *Teman* ;
 probably the former, and for that Reason (as
 was usual among Princes) took the Name of

Chap. III. his first renowned * Ancestor. The Country likewise was probably named the Land of *Teman* from a famous Man of the same Family: The Metropolis likewise was probably called *Tinnab* from another Descendant of *Esau*, as amongst the Dukes of *Edom*, we find Duke *Teman*, and Duke *Tinnab*, which sufficiently fixes the Country of the *Temanites*. But what puts this Matter out of all Doubt, I mean, that *Teman* adjoined to *Palestine*, is, that *Joshua* had the Capital *Timnath* allotted him at his own Request †. By the Situation of this City we may know with some Degree of Certainty, that the Land of *Uz* and *Buz* must have been situated between this Land of *Teman* and *Chaldea*. The curious Reader may see a great deal concerning the original Allotments, relating particularly to this Subject, in *Bochart's Phaleg*. Lib. II. Chap. IV. with proper Authorities therein cited; from whence I shall produce

* Many Princes took the same Name, though perhaps another was added by Historians to distinguish them, as, *Pharaoh*, *Abimelech*, *Ptolemy*, and here perhaps *Eli-phaz*. The Land of *Teman* might be a small Sovereignty under the great Duke of *Edom*; both under the grand Emperor, and within the *Assyrian* Empire.

† Though many Places were called by this Name, the Principal or Metropolis, assigned to *Joshua*, must give the truest Account of the Situation of the Land of *Teman*, as it was distinguished in *Job's* Time, if we suppose that *Job* lived at, or near the Time of the *Israelites* taking Possession of the promised Land. Some of the Towns so named were in *Arabia*, and these, together with that in Mount *Ephraim*, might in earlier Times have been immediately under the great Dukes of *Edom*.

produce a few remarkable Extracts concerning Chap.III.
Assyria, wherein these Countries lay. He says, }

“ *Assyriis accenset Strabo Babylonios, et Elymaeos,*
 “ *et Parætas, et Gordyæos, et Mesopotamæos,*
 “ *et Arabas, et Syros, ab Ægypto usque ad Pon-*
 “ *tum, ubi Leucosyrii habitant, qui Dionysio*
 “ *Assyrii.*” *Bochart* observes here, that from

Asbur the appellative *Assyres*, afterwards *Assyrii*,
 was derived and given, adding, from a Com-
 ment of *Eustatius* upon *Dionysius*, “ Tam latè
 “ patuit hoc Nomen, quàm latè patuit Impe-
 “ rium;” though “ *Assyria*, propriè dicta,
 “ Regio est circa *Ninum*, quæ deinceps *Adia-*
 “ *bene.*” *Bochart* immediately subjoins here

some Accounts of this same *Adiabene*, which are
 entertaining; then adds Something which tends
 to establish the Supposition, that the Worship of
 the Host of Heaven, Sun, Moon, and Stars,
 was the primitive Idolatry intended to be set
 forth and censured in the Book of *Job*, from
 whence the high Antiquity of that Book may
 be in * some Degree inferred. To proceed with

Bochart ;

* The *Book of Wisdom* gives us a sufficient Account
 of the first Idolatry, and at the same Time, I think,
 furnishes us with a Proof of the high Antiquity of the
 Book of *Job*, where this Idolatry is condemned. The
 Authority of the *Book of Wisdom* is, I think, superior to
 that of *Vossius*, or any late Writer, to fix what was the
 ancient Idolatry. Surely vain are all Men by Nature,
 who are ignorant of God, and could not out of the good
 Things that are seen know him that is; neither by con-
 sidering the Works, did they acknowledge the Work-Master;
 but

Chap. III. *Bockart*; “*Aliud Assyriæ, propriè dictæ, præ-*
 “*cum Nomen est Aturia, vel Atyria.*” *Bockart*
 adds, that he does not approve of *Strabo’s*
 distinguishing *Adiabene* from *Aturia*; yet he
 owns, that *Dionysius* makes *Adiabene* relate only
 to *Ninus*, or the *Province about Nineveh*, which
 exactly corresponds with the Account above
 given of the two great Founders of this Empire,
viz. that the Kingdom of *Babylon*, strictly speak-
 ing, was founded by *Nimrod*, that of *Assyria*,
 strictly speaking, by *Ashur*. He adds, that the
Chaldee Paraphrasts use *Atburia* for *Assur*, and
 therefore that they are the same Word, the
 Letters ψ and τ being changed, *de More Gentis*,
 which I may call the dialectical Difference; and
 whoever will attend to the modern *Jews* Pro-
 nunciation of the τ will perceive the Difference
 to be no other, though the Form and Power of
 the two Letters, as represented and given in
 common

*but deemed either Fire, or Wind, or the swift Air, or the
 Circle of the Stars, or the violent Water, or the Lights of
 Heaven, to be the Gods which govern the World. Wisd.
 XIII. 1, 2.*

The Lights of the Heavens are, I presume, (as will be
 farther observed below) comprehended under the Word
Urim, as the Heavens collectively, or in general, are
 under the Word *Thunmin*, or the *Host* of the Heavens,
Exercitus eorum, אֲנֹכִי : *Jehovah* therefore styles him-
 self, to reclaim the Sovereignty and absolute Dominion
 over this Host against these Idolaters, the *Lord of Hosts*.
 The Scripture Word for *Lights* in general, *viz.* the two
 great Rulers of Day and Night conjunctly, is *U R I M*,
 and the Reader will find abundant Evidence of the Wor-
 ship of the *Host of Heaven* or the *Heavens* in general.

common Alphabets, seem to be widely different. Chap.III.

“ Ex eodem Fonte, says *Bockart*, est *Tburas*,

“ Rex *Affyriorum* antiquissimus, *Zamis* (so *Semi*)

“ Filius, qui *Nino* successisse legitur, et ab *Af-*

“ *fyriis* pro *Marte* coli, et *Belus* vocari vel *Baal*.”

Here they seem to mix and confound the two *Ashurs*, and their Descendants, as the Children of *Shem* in this Empire probably gave way to the others, and were unhappily at last sunk in the same attracting Gulph of Idolatry. I may now be allowed to make some Observations upon the Accounts, and reconcile the sacred and prophane Story. The Scripture Word for *Affyria* is * אַשּׁוּר, *Affur* or *Ashur*: The Analysis of this

* To support this Etymology, the first Radical in the Word for *Light* must be dropped, which, I confess, is an Exception to what is by some called a general Rule in analysing compound Words. But I am authorized, I think, so to do in this particular Root by Scripture Authority, as one, if not two Radicals are omitted in the Word for *Lamp*, *Candle*, *Soul* of *Man* which is the *Candle* of the Lord, which Word, I humbly conceive, is derived from the Word used for *Light*, viz. נֹר or נָר, from אֹר. Some think that the Word for *Lamp* does not come from that for *Light*, and the Lexicons derive it from נֹר, NUR: But this Supposition serves, I think, to confirm the Etymology here given, the primary Signification of NUR, in *Hebrew* and *Arabic*, according to *M. de Cal.* being *Light*, a *Candle*, *Lamp*, and the Verb to *illuminate*, Ideas plainly drawn from the original Word *Light*, אֹר. The first radical Letter *Aleph* seems in this Word NUR to be dropped, which I suppose to be the Case under Consideration, and a passive NUN is prefixed in its Place, to denote, I think, the different Ideas exhibited in the two Words

P

for

Chap.III. this compound Word is *שן* Fire, and *אר* Light.

By the Change of the *ש* and *ת*, *de More Gentis*, as abovementioned, *i. e.* according to the *Chaldee*

OR

for Light and Lamp, or Candle: The first is a pure Agent, being vested with active, original Powers; whereas the other is in some Respect patient or passive, not shining or giving Light till it is enlightened itself, or has received Light from Time to Time. This was, and is, the Case of all Lamps, Candles, of all material Light, though shining most gloriously and usefully, in the Temple of God, &c. and is the Case of that spiritual Light, which God has placed and enlightened in the Soul of Man, that *Candle of the Lord*: The Agent and Patient joined together, *Pf. XVIII. 28.* fully illustrate this Observation, *For thou wilt light my Candle, תִּיאֵר נְרִי*. I am persuaded that the first Names of Places, as well as Creatures, were significative and descriptive, containing the specific Characteristicks of the several Countries and their Inhabitants. The common Derivation of *Affyria* from *Happines*, or *to make happy*, is no such Distinction, many other Regions being equally intitled to those Characters. But what is here supposed marks them out by a general Propensity to a particular Kind of Idolatry, which distinguished them at first, and has marked them out to future Ages. Hence, I think, the Word *ASHER* likewise might come to signify a *Grove*, or any Tree that is worshipped, or planted to the Glory of some God, as *M. de Cal.* says it does, from this Country's being remarkably filled with such Places for their idolatrous Worship, as is fully declared in the holy Scriptures.

As I have now laid the Whole before the Reader, he must form his own Judgment, after adding, that the Rule for retaining all the radical Letters in analysing Compounds may not appear upon Examination so general as it is imagined to be. Mr. *Hutchinson* himself drops a Radical in one Derivation of the Word *שְׁמוֹשׁ*, *Shemosh*, when it is compounded of *ש* and *אֵשׁ*; and in supposing it to come from *ש* and *אֵשׁ*, the material Letter *ו*, expressive of the Condition of Light *receding*, and so giving the Idea, is omitted.

or Syriac Dialect, the Word will be *Ator* or *Atbor*, Chap. III.
 and by using; or partly pronouncing both, as, was
 probably the Case very often, the Word sounded
Astor or *Astbor*. The Word therefore by Inter-
 pretation signified the *Fluxes* of *Fire* and *Light*,
 continually issuing forth from the heavenly Bodies.

2. This Name might probably be fixed up-
 on these People, or their general Ancestor, as
 descriptive of that Disposition or general Pro-
 pensity by which they should be particularly di-
 stinguished, viz. The Worship of the Agents;
Fire and *Light*, and their Chiefs introned in the
 Heavens; shining forth with the most amiable
 Splendor; and generally contributing some friendly
 Assistance towards the Pleasure and Happiness of
 Man. For this Reason the Capital of the old
Chaldea was denominated; from the favourite
 Idol or Object of Worship, *UR*, which signifies
 both *Fire* and *Light*. Hence the *Urim* and *Thum-*
mim, I suppose, were put into the High Priest's
 Breast-plate, to intimate, or rather manifestly
 declare, that the Powers, attributed by the Ido-
 lators of that Time and Country to the Sun;
 Moon, Stars, and Heavens; belonged only to
 the Creator of them, the supreme Lord of
 Heaven and Earth, of whom they were to ask
 Counsel, and depend upon in many Cases and
 Events, without addressing the Host of Heaven.
 The Words *Urim* and *Thummim* are generally
 rendered *Light* and *Perfection*; but the Words sure-
 ly are plural: *Urim* did therefore signify, I think,

Chap. III. those Lights above-mentioned, proceeding from, or reflected by the heavenly Bodies; *Thummin* may perhaps describe the two great Lights, or Rulers of the Heavens, collectively.

I would observe here, that the Word *Thammuz*, which has puzzled so many Commentators, is manifestly compounded of $\square\text{N}$ *perfect*, and III , whose Exposition is, according to *Marius*, *Fortitude*, *Strength*, and a *Girt* or *Girdle*: It signifies likewise, he says, *Combustion*, to *burn up*: So in *Chaldee*; and, according to others, it signifies its Effects, to *exhaust*, *consume*, viz. by drying up the radical Moisture, and so causing natural Bodies to wither away or decay, even by bringing them to Perfection. As many Lexicographers agree in explaining the Idea of this Root, partly by the Word *Zona* or *Cingulum*, why may not the annual or *Zodiacal* Revolution of the Sun be supposed to be given by it? * It is certain, that the other Interpretations are descriptive Titles of the Sun, who, considered as to his Operations in, and upon the System of Nature, may be properly styled *perfect Strength*.

And the Reason why the Month of *June* was named *Thammuz* is very clear, as the Sun is then seemingly in its chief Power and Glory. Mr. *Selden* under the Word *Thammuz* says, “ *Mensis*
“ *autem*

* The *Vau* in *Thammuz*, before the last Letter *Zain*, shews it is the Præterit. Participle, shewing therefore that the Absolution, Combustion, or Revolution, was actually performed and completed.

“ autem *Thammuz* est qui Latinis *Junius*, &c. Chap.III.
 “ Et Solis in Cancrum Introitus Astronomis Ju-
 “ dæorum *Tekupha Thammuz*, i. e. Revolutio
 “ seu Periodus *Thammuz*, appellatur.”

The idolatrous Custom of weeping annually for *Thammuz* seems to have been founded upon the supposed annual Determination of the Course or Revolution of the Sun, and thereupon there was a solemn Lamentation for the Loss of that Being, which seemed to enliven and support this whole System. St. *Jerom* therefore supposes, that the fabulous Story of *Adonis* or *Thammuz* (which were the same) his being killed at this Season (*June*) took its Rise from hence, “ Re-
 “ vixisse autem, et anniversariam ei celebratam
 “ esse Solemnitatem, in quâ, ait ille, plangitur
 “ a Mulieribus quasi mortuus, et postea revi-
 “ viscens canitur atque laudatur.” What is here observed concerning *Adonis* and *Thammuz*’s being the same, as they appear to be (notwithstanding the Devices of Satan, by lying Fables concerning this *Adonis*, entirely to cover the Face of Truth) illustrates and confirms what is already said of the Sun’s being the emblematical and material Representation of the second Person in the Deity. It has been observed, the Principal was named in the *Heb.* Scriptures, EL, the Representative in the Heavens, $\text{H}\lambda\text{I}\text{G}$, to point out its Use and Designation by a Similitude or Identity of Names: So here *Adonis*, said to be the same with *Thammuz*, is one of our blessed Lord’s imperial Titles

Chap.III. in the Old Testament in so many Letters, with
 only the Letter S added, *More Græcorum*. We
 read *Pf. CX. 1. Jehovah said to ADoNI*, which,
 compared with *Matt. XXII. 43, &c.* proves
 this Point to a Demonstration.

3. The Names of the Heads of Families,
 Tribes, and Kingdoms, and what is said of them,
 are frequently to be understood, and in many
 Instances capable of being applyed only to the
 future State of those Kingdoms, Tribes, or
 Families, which they represent.

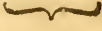
4. That the *Tburas* above-mentioned, and
Thor, are no other than this *Tor* or *Athor* men-
 tioned in *Bochart*, who was called *Baal* or *Belus* ;
 and the Worshippers of the Sun and Moon called
 their Kings and Queens by the Names of their
 Gods. Therefore as the Sun was called *Baal*
Samim, the *Lord of the Heavens*, and the Moon
Queen of Heaven, so the King took the Name of
 Command, *Baal* or *Belus*, and the Queen *Astarte*,
 expressive of those Rays of Light, which rule
 next to, or in the Absence of the Sun, by an
 imparted Communication of his Virtue and Ra-
 diancy : The Light is the same, though more
 feeble ; but if it be less strong, there is some-
 thing as engaging, when she enjoys the full
 Communication of her Lord's Beams, to supply
 his Place of Supreme Ruler in the heavenly Re-
 gions. This Religion, which was endeavoured
 to be established at *Babel*, spread itself over the
 extensive Empire of *Assyria*, infecting probably
 all

all the Parts about the Country of *Job*. Mr. Chap. III.
Hutchinson, I think, tells us, upon the Word *Asheroth*, that it is compounded of ע *Bright-*
ness, and ת *Leader*, and so to be by Interpre-
 tation the *bright Leader*: May it not be from
ע *Brightness*, with a feminine Termination,
 and א *Light*, and so answer *Job's* Description
 of the Moon *walking in Brightness*? The for-
 mer Word as a Verb signifies likewise, accord-
 ing to *Kircher*, to *save* (as *Jonah* I. 6.) being ad-
 dressed as a guardian Goddess by the *Sidonians*.
 It may likewise be compounded of ע *fecit*,
 “ quod significat (says *Kircher*) talem Effectionem,
 “ quâ aliquid existit vel realiter, vel ornatè, vel
 “ ut non sit in pristino Statu, quo fuit; Parare,
 “ præparare, aptare, abscindere, frangere, com-
 “ primere, contundere, congregare.” This, ac-
 cording to some Philosophers, describes that
 Action in the Body of the Sun, when the con-
 creted Grains of Air, continually falling from
 the Extremities of the Heavens into the central
 Fire of the Sun, after being collected there, are
 again divided, broken, compressed, refitted,
 and as it were forged again in such a Manner as
 to be sent forth afresh in Fluxes of Heat and
 Light, and make that *Shemosb*, which is said to
rejoice as a Giant to run his Course: Such an Al-
 teration of Substance so effected answers the Ex-
 position of *Kircher*, as above given, the א,
 or *Fire in the Body of the Sun*, having thus such
 an Effect, or being the Cause, “ quâ aliquid
 P 4 “ existit

Chap. III. “*existit et realitèr, et ornatè, atque ut non sit in*
 “*pristino Statu quo fuit.*” It was *Darkness* when
 received, *Light* when altered and emitted. The
 other Part of the Word may be derived from תור,
 which signifies to *explore, view in Circulation,*
 &c. or from תור.

5. As it appears, that the Land of *Edom* or
Idumea (wherein was *Teman*) bordered upon
Job's Country, and as the State of Religion in
 these Parts may be pretty well ascertained from
 what has been said here, many Matters contained
 in the Book of *Job* in general, as well as the
 Part under Consideration, may hereby, 'ti
 hoped, be better understood, and this Digression
 (if it be a Digression) be more easily pardoned.

Before I finish this Note concerning *Elibu*, I
 must desire the Reader's Patience to observe, that
 three *eminent* Persons of this Name are mentioned
 in the Scriptures; 1. Our *Elibu*, 2. One from
 whom *Samuel* descended, 3. *Elijab*, the Prophet,
 whose Name is written in the same textual Let-
 ters with the two former. The Family of *Elibu*
 was certainly a most ancient and great Family,
 continuing for many Generations; and it is rea-
 sonable to suppose (nay, we know it to have
 been customary) that when the Founder of such
 a Family, or any Head of it, was distinguished
 by some high Office or the signal Favour of
 Heaven, some One of the Family, generally the
 Eldest, took the Name of such Founder or An-
 cestor, to preserve the Memory of him, and
 the

the Honour of the Family : And in case One of Chap.III.
 the same Family should be honoured by Heaven 
 in the same or a like Manner, especially in any
 representative Part of what was to happen to,
 and be fulfilled in the Redeemer, in such a Case
 the Name became descriptive, as it was in *Elijab*,
 or the third *Elibu* here mentioned ; for it might
 be said of him, *This* is (in Representation) *my*
God, as he was a most eminent Type of our Sa-
 viour's Ascension with his Body after his Re-
 surrection.

Give me leave to add, that *Elijab's* Ascension
 or Assumption must have been a satisfactory
 Evidence to rightly disposed or informed Minds,
 that the Bodies of Men were to go to Heaven as
 well as their Souls. The original Word here
 used signifies to take the whole of any Thing ;
 the same Word is used for *Enoch's* Translation.
Moses was perhaps taken away in such a Manner,
 as his Body could not be found ; and his being
 so taken away, after Burial, might be intended
 to shew more particularly, that the Antitype or
 second *Moses*, whom *the Lord God should raise up*
 like unto *him*, should, in like Manner, *i. e.* after
 Death and Burial, be taken away and go into
 Heaven : And it is worthy Observation, that
Moses and *Elijab*, or *Elias*, attended the Trans-
 figuration, as they had glorified Bodies to attend
 that amazing Solemnity, which was a Represen-
 tation of that Condition, wherein all the Sons of
 God shall appear after the Re-union of the Soul

Chap. III. and Body, after the general Resurrection. But as I just now said, in the taking away of *Enoch* and *Elijah*, God's People at that Time might, and probably did infer (as this was surely one great End of these Miracles) the Resurrection of the Body, unless they could suppose that only one or two Bodies would inhabit those blessed Regions: But such a Supposition would render the Assumption of these Bodies unnecessary, and the Reality no way contribute to their Happiness, if no Creatures like themselves were to inhabit that Place. *Elijah* might as well have dropped his Body as his Mantle, had not *this* miraculous Translation been intended to demonstrate, that *both* Parts of the human Composition would in due Time go together to that Place of Happiness, which is prepared for their Reception, which Place no Beings naturally or morally imperfect can inhabit. We may fairly therefore conclude, that true Believers were enabled to make a proper Application of these wonderful Appearances, and many comfortable Reflections upon these astonishing, but gracious Revelations of the future Purposes of Heaven.

(d) Rather *than* God. If this Charge against *Job* be understood in a general Sense, it would not be easy to reconcile the Character given of him in the Beginning of this History to such Arrogancy and impious Folly: In any Sense indeed it must require much Softening, to make it carry the Appearance of Truth: But the Words have
another

another authorized Construction, signifying in Chap.III. some Translations, *in the Presence or Sight of* God; The LXX render it here *εναντιον τῆς Κυριου*, and St. Jerom, *coram Deo*, Queen Elizabeth's Translation, *before God*. This Interpretation confirms our present Hypothesis, and makes every thing right and consistent, as the Charge against Job, which provoked *Elibu's* Wrath against him, appears to be, that he had so high and fixed an Opinion of his own Excellency and Innocency, that he thought himself pure and perfect enough to bear the severest Scrutiny of his Life and Conduct, even by him *who chargeth his Angels with Folly*; and for thinking himself pure in his Presence, though the very Patterns of Perfection, the *Heavens*, are declared by him not to be so. Here then the true Charge against Job is opened, and the Indictment laid, whereupon his Trial proceeds. He thought he needed no Repentance, no Atonement; and however Sinners, *i. e.* such as had been guilty of notorious Violations of the Law, might want *imputed* Righteousness, yet he had enough of his own, and could justify himself and the general Conduct of his Life, even before God himself.

(e) *Not Man*. The *Hebrew* Language hath three Words whereby it expresseth Man, *ISH*, *ENOSH*, *ADAM*; the first properly denotes Man in his *best Estate*, and is therefore one of our Saviour's Titles, as *Glassius* has observed; the second Man *after his Fall*, under *Distresses*,
2.
Infirmities,

Chap. III. *Infirmities*, and *Sorrows*, though it be sometimes used for a superior or the highest Order, when appearing in a human Form, and executing a delegated Authority; the third is *Adam*, in respect of the Matter or Complexion which distinguishes the human Frame, of the *Earth*, *earthly*. As the Word *ISH* is used here, and *Enosh* above for the *three Men*, an Intimation seems to be intended, that even the best Man then upon Earth could not condemn *Job* by a Comparison of personal Virtue, and a more strict and careful Observance of his Duty, much less could those *Enoshim*, who were in a lower, or more sinful State and Condition. The Truth of the Matter was, God had humbled him to convince him, and Mankind through him, that the best Man upon Earth wanted the Assistance of his Redeemer, though no mere Man (who cannot see the inward Enlargement or Swelling of the Heart) could find any thing faulty or censurable in the Conduct and Character of *Job*.

Job XXXIII.

(a) 1. Wherefore *Job*,
I pray thee, hear
my Speeches, and
hearken to all my
Words.

2. Behold, now I
have opened my
Mouth,

Paraphrase.

1. And now, *Job*, I shall address myself more particularly to thee, and expect that thou wilt give an attentive Ear to all I have to say.

2. You have heard the Beginning of my Speech,
or

Job XXXIII.

Mouth, my
Tongue hath
spoken in my
Mouth.

3. My Words shall
(b) be of the Upright-
ness of my Heart,
and my Lips
shall utter Know-
lege clearly.

4. The Spirit of
(c) God hath made
me, and the
Breath of the Al-
mighty hath gi-
ven me Life.

5. If thou can't an-
swer me, set thy
Words in Order
before me, stand
up.

6. Behold, I am ac-
(d) cording to thy
Wish in God's
Stead; I also am
formed out of the
Clay.

7. Be-

Paraphrase.

Chap. III.

or Opening of my
Mouth, and what my
Tongue hath already
uttered.

3. The Words, which I
am now about to deli-
ver with regard to thee
and thy Cause, will be
the pure Dictates of an
upright Heart and clear
Head, not capable of
deceiving or puzzling
thee, that thou mayest
not fluctuate any longer
in a State of Uncertainty.

4. For the Holy Ghost is,
in a peculiar Manner,
my Father or Former,
and that Person of the
Elabim, who is distin-
guished by the Title of
the *Breath* or *Spirit* of
God, is the Author of
my Life.

5. If thou art able to an-
swer what I shall urge
against thee, set they
Forces in Order, and
stand up to oppose me.

6. Thou hast formerly
desired, Chap. IX. 33.
XIII. 3. that somebody
would appear in God's
Stead, to reason the
Case with thee: Be-

hold,

- hold, thou hast thy Wish, I am the Man that appears for him, having an human Body as thou hast.
7. Behold, my Terror shall not make thee afraid, neither shall my Hand be heavy upon thee.
7. Thou seest no dreadful Majesty in me to affright thee, nor any Power ready to oppress thee.
8. Surely thou hast spoken in mine Hearing, and I have heard the Voice of *thy* Words, *saying*,
8. I will not accuse thee at Random, or charge thee with supposed Crimes, without Proof, upon bare Surmise only, as thy three Friends have done; what I myself with mine own Ears have heard thee utter shall be the sure and undeniable Foundation of my Charge against thee: Thou hast said expressly, and more than once, in my Hearing, Chap. X. 7. XIII. 23. XVI. 17, &c. XXXI,
- (e) 9. I *am* clean without Transgression, I *am* innocent; neither *is there* Iniquity in me.
9. I am *pure*, and *without Fault* or *Sin* in my Heart and Actions, both towards God and towards Man.
10. Be-
10. Thou

Job XXXIII.

Paraphrase.

Chap. III.

10. Behold he findeth Occasions against me, he counteth me for his Enemy.

10. Thou hast likewise asserted, God hath, like weak angry Men, sought out for Pretences and Occasions of hurting and punishing me, and for slight Matters declares himself my Enemy.

11. He putteth my Feet in the Stocks, he marketh all my Paths.

11. He lays me under the straitest Pressures, so that I cannot stir, and watches me so narrowly, that the least Slip cannot escape his Notice, and is chastised with the severest Vengeance.

12. Behold, *in* this (f) thou art not just: I will answer thee, that God is greater than Man.

12. Consider, whether thou art that upright Person thou pretendest to be, when thou thus sinnest with thy Lips, and chargest God foolishly and falsely. There is no Comparison between God and Man: God alone is just and righteous, and his Ways equal; Thou, and all Men are Sinners, whose Ways are unequal, and there is not one clean without Transgression. Thou hast therefore passed

13. Why dost thou strive against him? For he giveth not Account of any of his Matters.
14. For God speaketh once, yet *Man* perceiveth it not.
15. In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in Slumberings upon the Bed:
16. Then he openeth the Ears of Men, and sealeth their Instruction;
17. That
13. Why dost thou presume to contend with God, and find fault with the Ways of Providence? His Actions are not to be censured, cannot be rightly judged of by Man, as they are founded upon Principles, which are too deep for human Capacities to fathom.
14. Not that God envies Knowledge to us, for he teaches us various Ways, and repeats his Instructions, though too often in vain.
- 15, 16. Even at a Time when the Senses, those Inlets of Knowledge and Instruction, seem to be quite stopped and shut close by deep Sleep, God imprints the most useful Images upon the Mind by such Representations, as have a stronger Influence, and work

Job XXXIII.

Paraphrase.

work more effectually
than the usual Methods
of Instruction.

17. That he may withdraw Man from his Purpose, (g) and hide Pride from Man.
18. He keepeth back his Soul from (h) the Pit, and his Life from perishing by the Sword.
19. He is chastned also with Pain upon his Bed, and the Multitude of his Bones with strong Pain ;
20. So that his Life abhorreth Bread, and his Soul dainty Meat.
21. His Flesh is consumed away, that it cannot be seen, and his Bones, *that* were not seen, stick out.
22. Yea, his Soul draweth near unto the Grave, and his Life to the Destroyers.

17, And this is frequently
18. done, to dissuade a Pro-
secution of some am-
bitious Schemes, which
would end in the Ruin
of the proud Con-
triver.

19 Another Way, and a
22. more common one,
taken by God to check
a wicked Course, is by
sending Sickness and
Diseases ; and, if this
Admonition be not at-
tended to at first, by
increasing them more
and more, till the Of-
fender is brought to the
most extreme Misery
and Danger, and with-
in the very Jaws of
Death and everlasting
Destruction.

23. If

Q

23. But

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Paraphrase.

23. If there be a
(1) Messenger with
him, an Interpreter,
One among a Thousand,
* unto Man his
Uprightness;
24. Then he is gracious
unto him, and faith,
Deliver him from going
down to the Pit, I have
found a Ransom. †
25. His Flesh shall
be fresher than a
Child's; he shall
return to the Days
of his Youth.
26. He
23. But even in a Case
seemingly so desperate,
when Man is upon the
very Brink of Death and
Ruin, if the Angel-
Mediator, or great Re-
deemer, styled by way
of Eminence *One among
a Thousand*, shall
appear and intercede in
his behalf, by supplying
him, out of the inex-
haustible Fund of his
own Uprightness, what
is wanting (and some-
thing must be always
wanting) in that of
Man;
24. Then God withdraws
the uplifted Hand of
Vengeance, and says to
the Executioners of his
Wrath, Save the Man
from perishing, for my
Justice is satisfied, and
the Sinner's Soul is re-
deemed by the Atonement
made by the Messiah
in his behalf.
25. He may perhaps re-
cover his Beauty and
Strength here, but will
certainly be young a-
gain at the Resurrec-
tion

* *Le Adam, in Usum Hominis, says Merc.*† *Heb. Cover, or Coverer.*

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- tion of the Body, and appear in full Bloom and Vigour.
26. He shall pray unto * God, and he will be favourable unto him, and he shall see his Face with Joy; for he will render unto Man his Righteousness.
26. Upon his Prayer, or Confession of his Sins to God, putting his Trust in the Redeemer, he will be restored to the Favour of God, and he shall enjoy the beatific Vision; and this God or God-Man, whom he shall see, will render unto Man, or apply for the Use of Man, *his own*, that is, the Righteousness of God.
27. He looketh upon Men, and if any say I have sinned, and perverted that which was right, and it profited me not;
- 27, But this Mercy and Favour is granted only to such as acknowledge their Guilt, and duly apply for Pardon through the Redeemer: Such shall not only be kept from going down to the Pit of Destruction, but shall be taken out of the dark Chambers of the Grave, to be placed in the Regions of Light, and be perpetually happy in the Presence of the Light of Light.
28. He will deliver his Soul from going into the Pit, and his Life shall see the Light.
29. Lo,
- Q 2
29. Take

* *Elcab.*§ *Le Enoff.*

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Job XXXIII.

Paraphrase.

29. Lo, all these Things worketh * God oftentimes with Man,

30. To bring back his Soul from the Pit, to be enlightened with the Light of the Living.

31. Mark well, O Job, hearken unto me, hold thy peace, and I will speak.

32. If thou hast any thing to say, answer me; speak, for I desire to justify thee:

33. If

29, Take particular Notice of these merciful Methods of Providence, made use of for the Benefit of Mankind, to reclaim and correct Sinners, and at last to restore them to the Favour of God and eternal Happiness: And Repentance will prevail at last, and raise the Sinner from the Bed of Corruption, to be enlightened, and rejoice in those Mansions, where Death and Darkness are entirely excluded, where there is Nothing but Life and Light, the Light of the *living Ones*, and the Light of *Jerusalem* which is above.

31 Attend closely to what is said upon this capital, interesting Subject, as it is an Answer to all thy Doubts and Complaints. If thou can't make any just Objections to the Doctrine here laid down and asserted, let me hear them;

Job XXXIII.

33. If not, hearken unto me; hold thy peace, and I shall teach thee Wisdom.

Paraphrase.

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them; for I should be glad if thou couldst prove thyself so righteous, as to need no Assistance: If not, which from thy Silence I guess to be thy Case, hearken attentively to me, and I will teach thee more Wisdom and Religion.

A N N O T A T I O N S.

(a) After a general Address to *Job's* three Friends, and the rest of the Audience then present, *Elibu*, the young Moderator, who speaks and is obeyed as One having Authority, now applies himself, and directs his Speech, to *Job* in particular. He charges him with arrogating to himself unspotted Innocence, a Conduct unblameable without Sin, and an independent Perfection. These Claims offended *Elibu*, raising his Anger and Displeasure against *Job*, and he quotes *Job* himself for the Truth of what he objects to him. This gave *Elibu* Occasion to explain, publish, and inculcate the Doctrine of *Righteousness*, which we find at the 23d and following Verses. The Declaration there exhibited points out the principal Design of this Book.


(b) Unless *Elibu* had been confessedly and undeniably some extraordinary Person, or known to represent such a One, *Job*, and his three Friends

Chap. III. would scarce have been silent, when so young a
 { Man was talking of himself in so high a Strain ;
 especially when he was reprov^g Job for ascribing
 too much to himself, and for gl^orying in his
 superior Knowlege, and consummate Integrity :
 Yet, we see, this Personage lays a Claim, with-
 out Interruption or Contradiction, to a clear,
 well-furnished Head, and a sincere, untainted
 Heart, from Job and his Friends, who were,
 one would think, sufficiently provoked (had
 there been the least Room for it) to retaliate his
 free and severe Censure.

(c) *The Spirit of God.* In other Places where
 this Phrase is used, the original Word for God
 is generally *Elabim* or *Jehovah*, but in this Place
 E L ; which seems to be (as above observed)
 the personal, characteristic Distinction of the
 second Person in the Trinity, when described as
 acting separately or principally in the Oeconomy
 of the Redemption: So that R U a C H. E L,
Spirit of the Lord, in this Place, seems to point
 out particularly the Holy Spirit, or third Person,
 principally acting in forming the Humanity of
 E L, or the Human Nature of the Messiah.
 He is called the Spirit of the *Elabim*, when
 acting, though principally, yet conjunctly, with
 the Others, as in the Creation of the World,
 Inspiration of the Prophets, &c. But in form-
 ing the Humanity of Christ, there was Occasion
 for marking that peculiar Act by an appro-
 priating Expression, to design *that Person*, viz.
 the

the Holy Spirit, whose peculiar Office it was to act in this Instance, as well as *Him*, viz. EL, who was the Object and Subject of this Operation. The Word translated *batb* given me Life, should, I think, by the \aleph prefixed, be rendered *shall* enliven me, or give me Life: Accordingly *Pagninus's* Version is *vivificabit*. Upon the whole, this Verse, compared with the Account of our Saviour's Conception and Birth, is a most exact, clear, and prophetic Description how Christ was to be manifested in the Flesh: To whom else can these Words belong, if not to Him, *who was conceived of the Holy Ghost?*

(d) *Behold I am, &c.* So our *English* Translation; and the Translators must, we may judge from it, be fully apprized of the spiritual Meaning and Character, which this Description points to. But the literal Rendring of the Original is thus, *Behold, I am as thy Mouth to God, EL, I also am taken from the Clay, or, formed out of the Clay; Behold, my Terror shall not make thee afraid, my Burthen shall not be heavy upon thee:* Could the Mediatorial, Intercessorial Office of our Saviour be more emphatically, peculiarly expressed? Who besides is our Mouth, or prevailing Orator in our behalf? By appearing in the Flesh, and taking upon him our Nature, here signified and declared in the Words *formed out of the Clay*, the otherwise unsupportable Terror of the divine Majesty and Splendor was softened and done away, and a Way opened again for Man to con-

Chap. III.  verse once more with his Maker, without being terrified with such an Appearance. Was not this the real Case (as here represented) when the Divinity inhabited the Humanity, and conversed with Mankind upon Earth? The Word for *formed*, may be rendered *cut out*, *decerptus*, says *Schultens*, a Piece selected out for the Potter's Use. But it was, though Clay, the choicest Piece of Clay, and the most curiously, perfectly worked (understood of our Saviour's Body) that was ever formed into the human Shape. This Construction to me is not only probable, but necessary to support the Sense, the Consistency, and the Dignity of the Scriptures in this Passage. This must evidently appear by the contrary Supposition. * Had *Elibu* only intended to assure *Job*,
that

* From what is here and elsewhere said of *Elibu*, He may perhaps be supposed to be an assumed Character or personal Exhibition of the God-Man, as he was to appear, or God manifest in the Flesh, which learned Men have asserted *Melchizedek* to have been. For my own part, I am afraid to call him a mere Man; but would not advance any new Opinion upon my own Authority: If, upon farther Examination, learned Believers may countenance such a Supposition, I shall be ready to come into an Interpretation, which will render this Character perfectly uniform and consistent throughout. In favour of it I beg leave to suggest, that by *Elibu's* not being mentioned originally in the IId Chap. among the Friends of *Job*, and by his appearing all at once in the Capacity of a Moderator and Judge, upon the first Mention of him, and just when the Knot required and deserved a divine Person to untie it, He seems to challenge an Authority more than Human. I would add, that, upon
this

that he was a Man as He was, and Nothing more really or representatively, what Force would this have given to his Speech, "Hearken to me, because I am just such a Mortal as thou art." He had no great Occasion to tell *Job* that he was a Man, which was to be known by his outward Senses, had not his Appearance raised a Doubt, whether he was not something *more* than Man in human Shape. Any modern Orator in the Pulpit, or at the Bar, who should introduce his Discourse by assuring his Audience, that he was a mere Man, and came into the World as they and other Men do, in order to gain Credit and Authority, instead

this Supposition, the Word *Buzite* must not be understood as a *Nomen Gentilitium*, but a descriptive Characteristic predicted of our Saviour, *Pf. XXII. 7*, derived from a Verb, which signifies to *despise*, or the Noun, signifying *Contempt*. Upon reviewing and comparing two or three Passages in Scripture, I am the more confirmed in this Opinion of *Elibu*. After being called H a B U Z I, XXXII. 6. He calls himself T Z a Y I R T Z a Y I R A N I L e I o M I M, *I am small or little in respect of Days* (in our Translation *young*) which was literally true of our Saviour, who was cut off in his Prime. But both these Characteristicks of our Lord occur together in *Pf. CXIX. 141*. *English Translation, I am small and despised*: The *Hebrew* gives the very same Ideas from the same Roots, the same Letters for *small*, T Z a Y I R, and near the same with B U Z I, the Radix being the very same. Bishop *Hare* has observed the near Resemblance between many Passages in *Job* and the Book of *Psalms*; so that where this happens, they serve as the best Comment upon each other. If therefore this Description of the *Psalmist* be peculiarly applicable to our Lord in the lowest State of his Humiliation, as was That of *Pf. XXII. 7*, we have in them corroborating Proofs of the above-mentioned Hypothesis.

Chap. III. instead of attaining those Ends, would undoubtedly meet with Laughter and Contempt. The latter Part of the 7th Verse, *Neither shall my Hand be heavy upon thee*, exactly corresponds with the eventual Fact, as stated by our Lord himself, *My Yoke is easy, and my Burden is light*. *Schultens* says, that the Word rendered *Hand* signifies properly *Clitellæ*, *Sarcina*: *Clitellæ* are *Dorsers* or *Pannells* put upon Carriage-Horses, *Sarcina* the *Pack* or *Load* placed thereon. The Word *Caph* signifies *Vola*, or the *Hollow* of the *Hand* when in a grasping Attitude, and, from its Resemblance to it, the *Hebrew* Letter is so named; and it is likewise, in this Book, used for *Hemisphere*, as descriptive of that particular *Incurvation*: The Word *Ecep* therefore, derived from this Noun, very properly signifies a *Burden*, as well as *Hand*, though the *Hebrew* and *English* Word, when understood of the divine Laws, are used metaphorically.

(e) From Verse 9th to 12th is contained the Charge against *Job*, as well as the probable prevailing Opinion of the Deists of that Age, *viz.* That Man could perform his whole Duty, and be pure of Himself, and by his own Strength, without the Assistance of any Redeemer or Purifier. This Charge is collected and supported from the preceding Speeches of *Job*, Chap. XIII. 24—26. XIV. 15—17. The Word translated *clean* in the 9th Verse fully expresses the great Crime of *Job*, or spiritual Pride at its Height:

The leading Idea of it must be taken from the Chap. III.
 Thing which it is applyed to, *viz.* the *purest Oil*,
 as *Bolducius* observes, “ *Maximam, et cum Can-*
 “ *dore conjunctam Munditiem importat Nomen*
 “ *Zac, quo Oleum vocatur purissimum, cui Nihil*
 “ *Fecis vel Labis est admixtum.*” *Exod. XXVII.*
 20. *Job* claimed an unsullied *Virtue*, such as
 might appear in the *Presence of God*, without
 any *Alloy or Mixture of Impurity*:

It may be said, that *Job* in other *Places* has
 talked in another *Strain*, which seems to mitigate,
 if not discharge, the *Imputation of so high a*
Crime; particularly *Job* saith, *Chap. VII. 20.*
I have sinned, what shall I do unto thee, O thou
Preserver of Men? &c. But the *Reader* must
 be put in mind here, that the original *Word*
 translated *sinned* is used in *Leviticus* for *Sins of*
Error and Infirmary; which makes it probable,
 that such were here meant under *this Form* of
Confession; Original *Sin* may likewise be here
 confessed and alluded to, if the *Words Preserver*
of Men be rendered literally *Preserver of Adam,*
 or *Mankind* in Him, as the *Demonstrative He*
 before *Adam* requires. Then the *Address and*
Invocation of God by this *Attribute* will be
 pertinent, and have its due *Weight*, “ *O Thou,*
 “ *who sparedst Adam* after his *Transgression*, or
 “ *all Mankind* since who were involved in his
 “ *Guilt*, or have been guilty only of slight *Errors,*
 “ *upon a right Application* only and duly plead-
 “ *ing their Pardon*, what dost thou require of
 “ me

Chap. III. “ me, to obtain Forgiveness, that thy Judgments
 “ may be removed from me, since this Kind of
 “ Guilt alone can be laid to my Charge?” Had
 great and heinous Sins been comprehended under
 the Expression *I have sinned*, “ Infinitely good
 “ Creator” might have been a more proper
 Style of Address, than that of Preserver of
 Mankind, in the general Latitude of that Phrase;
 especially considering how fresh the Memory of
 the whole World’s Destruction, except eight
 Persons, for such Crimes, must have been in
 those Days. But it may be farther urged, that
 the Application for Pardon in the last Verse of
 this Chapter amounts to a full Confession of
 actual, personal Guilt; which is farther evidenced
 in Chap. IX. 20. where *Job* says, *If I justify
 myself, mine own Mouth shall condemn me; if I
 say I am perfect, it shall also prove me perverse.*
 What *Schultens* observes upon the Passage cited
 from Chap. VII. may be fairly applied as well
 to the 20th Ver. of the IXth Chap. as the 21st
 of the VIIth, viz. that *Job* was only putting a
 Case, *Reatu posito, sed non concesso*, since it is
 undeniably plain, that he did not allow he was
 really guilty of any actual, mortal Sin or Trans-
 gression, from what he afterwards strenuously in-
 sists upon Chap. X. *Thou knowest that I am not
 wicked.* By saying this he, *without all Doubt*,
 retracts whatever Confession the Smart of his
 Afflictions, and his Friends Reproaches or Per-
 suasions might before have extorted from him,

still maintaining his Integrity or indefective Obedience. If any Doubt may yet remain, the Charge here exhibited by *Elibu* must be sufficient to remove it, and fix the special Crime of *Job*. Upon *Job's* saying, that if he *justified himself, his own Mouth would condemn him*, I shall offer a conjectural Explication to the Reader, which he is at Liberty to admit or reject. By that Expression may, I conceive, be meant that general Confession of Sin, which was offered by *Job* as officiating Priest at the Time of Sacrifice, in the Behalf of All then assembled, as he was the Mouth of the Congregation; or at most, his Use of the general Form of Confession used at that Time may hereby be understood.

Thus have we seen the Case opened, and fairly stated against *Job* by a real Friend, an upright and knowing, I had almost said, considering his Character, *all-knowing* Judge. A Confidence in his own Merit and *Righteousness* was the Accusation brought against *Job*, who seemed to think, in the Course of his Punishment, that a Confession of some Peccadillos, or smaller Transgressions, might be sufficient to pacify the Wrath of God, and take off his afflicting Hand, when the Root of Bitterness remained behind, and could not be carried off by the Medicines hitherto applyed, sharp as they were. He could plead a settled, habitual Course of Piety and Virtue, a Series of great and good Actions, without doing any wilful Injury or Injustice to any Man; but
herein

Chap. III. herein was laid the Foundation of his Guilt, and herein consists the peculiar Danger of good Men. Self-Idolatry, the most dangerous of any, was his great Offence, which he was not aware of, when by his sarcastical Question, * *Did I see the Moon walking in Brightness, &c.* he seems to reproach the neighbouring Nations with this odious, grievous Sin, and at the same Time value himself upon his Innocence in this Respect. But it now appears, that he was likewise an Idolater, and worshipped *Self*. Spiritual Pride and Self-sufficiency lurked at the Bottom, and were with Difficulty brought forth to view. It is a long Time before this Malady, this *ΑΥΤΑΡΧΕΙΑ*, will discover itself, or bear touching, which generally renders it incurable.

Is not this the Case of too many amongst us, who in *one* Instance reason like *Job*, though they live like him in very few? Do I fall down, faith such a one, before a Piece of Paint or Stone? Do I pray to a Saint for Protection or Pardon, as the neighbouring Nations do? But dost not Thou, O vain Man, worship Thyself, or trust in thy own Powers and poor Performances, without imploring the Help of a Redeemer, or thinking thou needest any Assistant? And were not the ancient Adorers of the Sun and Moon,

are

* See what *Bolducius* says upon this Matter, Vol. II. Pag. 461. and the Practice even of their People before they enter the greater Church, which, by his own Account, seems to come near the Adoration paid by the *Jews* to *Thammuz*.

are not the Image-Worshippers of modern *Rome*, more excusable and rational in their Worship than the Self-Idolater? The former of these worshipped the visible and immediate Powers, which seemed to give Life and support it; *Vos, o clarissima mundi Lumina*, must have been a general and natural Invocation, had not the superior, infallible Light of Revelation directed Man to the only adorable Being. The latter may likewise boast, that their Devotion is paid to a beautiful Piece of human Art, representing some Person, who was in his Time an Honour to human Nature, and the Glory of the Christian Name: Whereas the adored Object of the Self-Idolater is the Image of God made ugly by Guilt, and defaced by Pride.

(f) *Just.* To be *just*, is to give to all Persons respectively what is due to them. But it appears from the Charge of *Elibu*, consisting of what He himself was an Eye and Ear-witness of, that *Job* not only wronged God by ascribing That *Righteousness* to himself, which was in no Man whatever, but accusing his Maker and Redeemer of Cruelty, and undeserved Injuries of the severest Punishments. He likewise gave himself more than was ever due to any Man, a Life without Sin, without Spot. Upon these Grounds, well might *Elibu* say to him, in the strictest Sense, *Thou art not just, however thou mayest pretend to justify thyself.*

(g) *Hide*

Chap. III. (g) *Hide Pride.* *Elibu* seems here to allude to one Method, which had been used to reclaim *Job*, in order to cure or cover that Sort of Pride or Self-sufficiency, which was his peculiar Crime. He had complained of his being scared with Dreams, and terrified through Visions, which were, in all probability, mercifully presented to him, to effect the Purpose, which in this Place is particularly mentioned, that, upon *Job's* humbling himself, God might cover or pardon his former *Elation* of Mind, according to *Schultens's* Version.

(h) *The Pit.* It may not be amiss to throw together in this Place what is to be observed, in order to give the Reader the true and full Meaning of this Word. The *Hebrew* Word, שַׁחַת, when a Noun, is rendered *Fovea, a Pit*, as in this Place, and below. When a Verb, it signifies, to corrupt, destroy, &c. quite cast down, so as to be trampled upon and over, as the Street itself is; and חָתַת, to add Fuel to a Fire, to collect fire Coals; or set Coals on fire, metaphorically to consume, or lay level, as Fire does, so Prostration, and Consternation. *Avenarius.*

This Verb is used for the Destruction of *Sodom* by Fire, *Gen. XVIII.* and this seems to be the leading Idea, though it be used in a secondary Sense for *Corruption* in general, or the Dissolution of Bodies by other Causes, and, more remotely, the *Grave*, or Place where Bodies are corrupted and dissolved. Where the leading Idea gives the best

best Sense, That will demand our Choice, and necessarily directs us (as in Ver. 24—28.) to that State of Perdition and Torment, where Fire is the Instrument of divine Wrath, and Fuel is perpetually adding to it. Where it is used to signify *Corruption*, or Perdition by Dissolution, the Effect is generally put for the Cause, as when it is said, *All the Earth hath corrupted its Ways*, i. e. the Inhabitants of the Earth had, by Sin, made themselves, and all they had, justly obnoxious to Destruction; they were corrupted, destroyed, and all their Inheritance, or the Bodies upon Earth were dissolved.

Going into the Pit, at Ver. 28. signifies *passing over* (מעבר, *a Transitu*) or entering upon, for a Passage, any dividing Limits, as a River, or Sea, from one Shore or Land to another; and so here seems to signify crossing the Boundary, placed between the Righteous and Wicked in a future State, between whom an impassable *Gulph* is fixed. The great Coverer will keep such as he shall shelter and protect, upon the happy Shore, and shall not suffer them to be carried away and transported to the Coast of Misery, or the Habitations of the Wicked which lie within it. In short, the Pit of the Grave is the Pit of Dissolution, where all Bodies are corrupted; the bottomless Pit is the place of Execution, or *everlasting Burnings*, prepared for the Devil and his Agents.

Chap.III. (i) *If there be a Messenger, &c.* Hitherto

Elibu hath stated the Case of *Job*, and in so impartial a Manner, that he could make no Reply, though he was very quick in giving an Answer to the three Friends, and their Objections. Two Methods, made use of by God to instruct and reform Man, have been just now particularly specified, as they had been tried upon *Job* in the Course of his Sufferings: The first, *Dreams and Visions*, with the Design expressed, to *hide Pride* from him, from *Man*, the Text says, that the Application might be general, and what now was *Job's* particular Case might serve as a general Lesson of Instruction for Mankind, or all Men under the same Circumstances. No one, I think, can suppose that *Job*, to whom this Discourse is particularly directed, was not within the Speaker's View. He was the principal Object, and Instrument of conveying to Mankind the Doctrine of Humility, and the Necessity of depending upon a Redeemer. The second Method above-mentioned, *viz.* That of *Diseases and Pains, &c.* had been likewise tried upon *Job*, in the severest Manner, with the same gracious Intention: His bodily Substance was reduced to Skin and Bone, but all without Success: As he was now upon the Brink of Destruction, without seeming to be sensible of his Offence or Danger, and must soon, had he continued obstinate and impenitent, have fallen into both Pits, the Place of Corruption, and the Place of Execution, in
this

this dreadful Extremity *Elibu* directs him, and all Men in such Circumstances, to the only Assistant who can and will help, when duly invoked, in such terrible Distress. This is a delicate, a divine Introduction to the Declaration of that Doctrine of *Righteousness*, which it was, in my Opinion, the principal Design of this Holy Book to inculcate. As the true Construction of these Verses is given in a * Pamphlet, published in the Year 1743, I shall here transcribe it, “ *If there shall be above or over him* “ (in the Way of Protector and Defender) *the* “ Angel-Mediator, One among a Thousand, to “ shew unto Man his Uprightness; Then he is “ gracious unto him, and saith, Deliver him from “ going down to the Pit, I have found a Ransom. “ If we read *Mediator*, instead of *Interpreter*, “ this Passage will appear to be one consistent “ Prediction and Declaration of the divine Will, “ and Scheme of Providence, in restoring fallen “ wicked Man by the Merits and Intercession of “ a Redeemer and Mediator, by his vicarious “ Sufferings and perfect Uprightness.”

The whole Passage has been interpreted by many great Writers, Papists and Protestants, in such a Manner as to take away, or wholly obscure that comfortable and salutary Sense, supposed by the Paraphrase here given to be plainly declared in the Expressions used in it.

R 2

The

* Miscellaneous Reflections on Mr. Squire's Two Essays, Pag. 16, 17.

Chap. III. The * Papists will admit of Nothing that may
 } weaken the Power of their Church, where they
 think, or would have others think, all Defects
 are to be supplied, and a sufficient Stock of
 Merit may be obtained. What may be the
 † Protestant Motive, is not so easy to ascertain,
 unless when the Deists appear under that Shape
 and Name. As some of the peculiar Expressions,
 contained in the Passage, from Ver. 23 to 31,
 have been wrested from their true Signification
 and Meaning, I shall here add a few Observa-
 tions, to restore them to their genuine Construc-
 tion. 1. Where the Angel-Mediator in the 23d,
 and God in the 26th (which, by the bye, seems
 to make them one and the same Person, as the
 same divine Act is equally attributed, and made
 the Work of Both) is said *to shew unto Man his*
Uprightness, or to § render unto Man *his* Right-
 teousness,

* See what Bishop *Burnet* says with regard to them,
 under the *Article* concerning *Justification*.

† The old Puritans and the Presbyterians in general,
 till a Division happened lately among them, deserve
 Praise for their steady Adherence to the principal and
 fundamental Doctrines of Christianity.

§ The Verb here used in *piel* signifies, according to
Robertson, *habitare fecit*, *sedere fecit*, *collocavit*; so that
 if the Pronoun *His* be interpreted of Man, *Elibu* must be
 supposed to say, That God would cause *Man's* Right-
 teousness to abide with, or reside in *Man*, or would
 place it in him. It is hard to say, whether the Sense, or
 Divinity, of this Interpretation deserves the greater Con-
 tempt. But to say that the Righteousness of *God* shall
 be placed in, or caused to dwell in *Man*, *i. e.* shall be
 substituted as that inhering, indwelling Righteousness,
 which

teousness, there can, I think, be no reasonable Doubt to whom the Possessive Pronoun *his* belongs; since common Sense requires us, and Grammar permits, if not requires us, to give it to the Angel-Mediator, or God, whose Uprightness and Righteousness was to ransom Man from going down into the Pit, could give him a Reprieve from the Grave, a Restoration from its Captivity, and an entire, total, perpetual Deliverance from the Infernal Pit; “*Utramque Mortem complectitur,*” says *Schultens*. The Verb translated to *shew* signifies to *reveal, declare authoritatively*, and in *Hiphil* (as here) to *cause to be proclaimed and made public*; whence must appear the Absurdity of supposing, that Man was to be ransomed by declaring to Man how righteous he was. Common Sense will not allow us to suppose, that *Elibu*, after so severe a Reprimand of *Job* for his High-mindedness, could with any Consistency, or without entirely subverting the Design of his Interposition, intend to persuade *Job* to plead his Virtue, or rely upon any Saint to plead it for him. This would be to puff him up, instead of convincing him that

R 3

neither

which Man wants to restore him to the Favour of God, and sanctify his Actions; or that God will cause *his* Righteousness to be applyed (*Le Enosh*) for the Benefit of *sinful* Man (as the Word *Enosh* primarily signifies) when such Sinner is qualified to receive it, by such a Confession and Supplication as are here mentioned to be requisite, the Place, I say, so understood, affords true Sense and Divinity.

Chap. III. neither he, with all his Virtue, nor any Man else, could be righteous in the Sight of God, or could say that he had paid every thing that was due to his Creator and Redeemer. But a Declaration, that the Uprightness of the Angel-Mediator, or the Righteousness of God, should make up what was wanting in the Righteousness of Man (and something is always wanting) and should perfect and sanctify his imperfect Acts, was comfortable, seasonable, and comported with the Business which he came upon, viz. to satisfy *Job*, and in him Mankind, that Nothing but the *Redeemer's Righteousness* could justify and save any Man. *Bolducius* inverts the Order of the Words, turns a *dative* into a *genitive Case*, to pervert the true Construction, and favour his own. After this Violence, he supposes, that the Righteousness of Man was to be shewn and pleaded by one of the Angels in ordinary to God, in order to obtain a Pardon. But was I as righteous as *Noah*, *Job*, or *Daniel*, I should not rely upon such a Mediator to intercede with that Being, who *chargeth* even his Angels *with Folly*, All but the *Angel-Mediator*. And as to any Plea or Display of human Virtues, they have ever so great a Mixture of Folly and Imperfection, that they will never be fit to appear before the divine Majesty, till they are cleansed and polished by the divine Purifier himself. There is something, even in the most sincere Repentance of Man, which still needs Repentance ;

penance ; and the best Man, with respect to God, must call himself an unprofitable Servant, deserving Stripes, not Wages. Chap.III.

2. The 25th Verse seems to have an Aspect to the glorified Body of Man in the Morning of the Resurrection, when the Condition and Description here given will be literally true, without Figure and Metaphor. The Body of *Job* was restored to the Condition it was in before his Suffering, and some additional Beauty and Firmness might be added to it by the extraordinary Gift of God : But it could not probably be said literally, at his Time of Life, that it was *fresher than a Child's*, or that *he returned to the Days of his Youth*. But this happened, or will happen to him, and all, at the Resurrection of the Body. An everlasting Bloom will be given to the glorified Body, much fresher, vastly superior to what was ever seen in the most perfect, healthy Infant, as it will be composed of incorruptible Materials ; Man at that Time will be properly said to return to the Days of his Youth, when he shall begin an immortal Life, and be for ever young.

3. The 30th Verse seems to refer so particularly to a future State, that the Expressions, I think, cannot be well understood without such a Supposition. To call a Recovery from a dangerous or painful Illness, *a bringing back the Soul from the Pit, to be enlightened with the Light of the Living*, is too strong Colouring for the noble

Chap. III. Simplicity of Scriptural Descriptions, where a real Case may be substituted to answer the Description. It is really and every way true, that when the * animal Frame shall be brought from the *Pit*, or Grave, it will be enlightened with the *Light of the Living*, shall enjoy that Light, which shall shine amongst such as are raised to immortal Life. To say that a sick Man shall partake of the Light of this World, when he is well again, if not Nonsense, is such low, flat Stuff as borders near upon *no* Sense. The Words may be rendered, *to cause his Frame to return from the Pit to Light*, or *to be enlightened by or with the Light of the living Ones*, a distinguishing Title of the *Elabim* †.

If the Reader will only look into *Schultens*, he will see my Construction partly supported by a Person of great Learning, who supposed that the Scope of *Elibu*, the *Stress of the whole Disputation*, and *capital Point* in View, are collected and applied in this Passage.

After this Declaration, well might *Elibu* call upon *Job* to attend to, and consider the great Point he came to expound, and declare, *Mark well, O Job*. *Job* was too modest, too well convinced, to contradict; and my Reader is, I hope, as well satisfied. *Elibu* gives *Job* a little more Time to ruminate upon the Case, which allows the Reader, and myself, the same Indulgence.

Job

* *Nepefb.*

† See this Word as before explained.

Job XXXIV. (A)

1. Furthermore *Elibu* answered, and said,
2. Hear my Words,
(a) O ye wise Men,
and give ear un-
to me, ye that
have Knowledge.
3. For the Ear tri-
(b) eth Words, as
the Mouth tast-
eth Meat.
4. Let us choose to
us Judgment ;
let us know a-
mong ourselves
what is good.
5. For *Job* hath said,
I am righteous ;
and God hath
taken away my
Judgment.
6. Should

Paraphrase.

Chap. III.

1. *Job* making no Reply, *Elibu* proceeded, according to his Promise, to teach him, and all that were present, more Wisdom.
2. I desire, that such in particular as pretend to superior Wisdom, and think themselves more knowing than others, will hearken to, and duly weigh what I shall say.
3. For the Ear is the Scale, or Ballance, which tries, and impartially determines the Weight, or intrinsic Worth and Importance, of Words, as the Taste, or Palate, is given us to try, and judge of Food.
4. When we have duly weighed every thing, let us pass Sentence: After such a Trial, we may ourselves judge what is right and fit for us to say and do.
5. *Job* hath declared and
6. insisted that he is righteous, and complains of God for giving a contrary Sentence:
- I Should

Chap. III. *Job* XXXIV.

6. Should I lie against my Right? My Wound is incurable, without Transgression.

7. What Man is like *Job*, who drinketh up Scorning, like Water;

8. Which goeth in Company with the Workers of Iniquity, and walketh with wicked Men?

9. For he hath said, it profiteth a Man nothing, that he should delight himself with God.

10. Therefore hearken unto me, ye Men of Understanding: Far be it from God, that he should do Wickedness, and from the Almighty, that

Paraphrase.

Should I, says he, give up my Plea, and say what is false, to condemn myself? I will maintain it, that I have not offended, though I am afflicted so severely, as to be, I think, past Cure.

7. What Man, like *Job*, hath greedily swallowed the Sayings of the Scorners, and, from being a devout Worshipper of God, hath entered into a Confederacy with his most hated Enemies, walking in their Way?

9. For he hath said, after these Men, that serving of God will be of no Use to Man, and if there will be Pleasure, there will be no Profit in obeying him.

10. Having thus laid before you what *Job* hath said for himself, and adheres to, be pleased, O ye who pretend to superior Knowledge, to hear and consider what I have to say by way

Job XXXIV.
that he should com-
mit Iniquity.

Paraphrase.

Chap. III.

of Answer. Be it far
 from any one to think,
 that He who is Al-
 mighty should wrong
 any Man, or swerve
 from the Rule of Righ-
 teousness.

11. For the Work
 (f) of a Man shall
 he render unto
 him, and cause
 every Man to
 find according to
his Ways :

11. He will always render
 unto Man his Due.

12. Yea surely, God
 will not do wick-
 edly, neither will
 the Almighty
 pervert Judg-
 ment.

12. The supreme Judge of
 the World will never
 condemn an innocent
 Person, nor pronounce
 an unrighteous Sen-
 tence.

13. Who hath given
 him a Charge
 over the Earth?
 or who hath dis-
 posed the whole
 World?

13. He is not accountable
 to any for his Admini-
 stration, as he doth not
 act by a delegated Au-
 thority. The Laws, pre-
 scribed to all created
 Beings, were given and
 settled by himself, and
 they are governed by
 his Providence, and
 those original Laws.

14. If he set his
 (g) Heart upon Man,
if he gather un-
 to himself his
 Spirit

14, If God should set him-
 15. self against Man, as
 one human Antagonist
 against another, and
 should

Chap. III.

Job XXXIV.

- | | |
|--|--|
| <p>Spirit and his
Breath ;</p> <p>15. All Flesh shall
perish together,
and Man shall
turn again unto
Dust.</p> <p>16. If now <i>thou hast</i>
Understanding,
hear this ; hearken
to the Voice
of my Words.</p> <p>17. Shall even he,
(h) that hateth Right,
govern ? and wilt
thou condemn
him that is most
just ?</p> <p>18. <i>Is it fit</i> to say to
a King, <i>thou art</i>
wicked, <i>and</i> to
Princes, <i>ye are</i>
ungodly ?</p> <p>19. <i>How much less</i> to
him</p> | <p>Paraphrase.</p> <p>should resume that Spirit and Soul which he gave, Man would be destroyed from off the Face of the Earth, and his Body return to that Dust from whence it was taken.</p> <p>16. If thou art wise, mind what I have said, and consider also what follows.</p> <p>17. Could such an Enemy to Justice, as you suppose God to be in his Dealing with you, govern the World, as he does, by impartial Rules of Justice, and oblige Man to act according to those Laws, which he himself prescribed ?</p> <p>18. No good Subject will say to his Prince, though he may through Infirmities be faulty in his Administration, Thou art a wicked and ungodly Ruler ; because all such Powers are ordained of God, and supposed to act as his Vicegerents.</p> <p>19. What Impiety is it there-</p> |
|--|--|

Job XXXIV.

him that accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor? for they all *are* the Work of his Hands.

20. In a Moment shall they die, and the People shall be troubled at Midnight, and pass away, and the Mighty shall be taken away without Hand.

21. For his Eyes *are* (i) upon the Ways of Man, and he seeth all his Goings.

22. *There is* no Darkness, nor Shadow of Death, where the Workers of Iniquity may hide themselves:

23. For he will not lay

Paraphrase.

therefore to fix such Charge upon the most high and righteous God, who made and governs both Princes and their Subjects?

Chap. III.

20. Even Princes themselves, in the Height of their Pride, die in a Moment; and the People, their Subjects, when they think themselves most secure, are greatly troubled, and go off the Stage of Life, even the greatest amongst them, by a secret Stroke of Providence; who by seeing all that passes, and even the Hearts of all Men, gives the fatal Blow where Justice, tempered with Mercy, shall direct it.

22. Nothing, not even the Regions of Darkness itself, to which the Wicked shall be consigned, shall conceal the Objects of divine Vengeance, as Darkness

is

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Job XXXIV.

lay upon Man
more *than right*,
that he should
enter into Judg-
ment with God.

24. He shall break
in Pieces mighty
Men without
Number, and set
others in their
stead.

25. Therefore he
knoweth their
Works, and he
overturneth *them*
in the Night, so
that they are de-
stroyed.

26. He striketh them,
as wicked Men,
in the open Sight
of others ;

27. Because they turn-
ed back from
him, and would
not

Paraphrase.

is no Darknes with
Him. But though the
Criminals must be
brought to an open
Trial, God will not
charge any Man with
that of which he is not
guilty, or give him
Reason to accuse him
of Partiality in this Re-
spect.

24. He needs no Informa-
tion, but judges great
Oppressors without ex-
amining Witneses a-
gainst them, or re-
garding the Strength
of their Numbers, con-
ferring their Dignity on
others.

25. By removing and de-
stroying them at a
Time, when no such
Judgment is expected,
it is evident that he
seeth and knoweth their
great, though hidden
Wickedness.

26. By such Judgments he
makes them public Ex-
amples, for the Terror
of their Neighbours ;

27. Because they would not
follow his Counsels,
nor regard any of his
Commands; 28.

Job XXXIV.

Paraphrase.

not consider any
of his Ways :

28. So that they cause
the Cry of the
Poor to come
unto him, and
he heareth the
Cry of the Af-
flicted.

29. When he giveth
Quietness, who
then can make
Trouble? and
when he hideth
his Face, who
then can behold
him, whether *it*
be done against a
Nation, or a-
gainst a Man
only?

30. That the Hypo-
cite reign not,
lest the People be
ensnared.

31. Surely it is meet
(k) to be said unto
God, I have born
Chastisement, I
will not offend
any more. 32,

28. But went on in their
Oppression of the Poor,
till they cried to Hea-
ven for Vengeance up-
on them : And the Cry
of such afflicted People
God never fails to an-
swer.

29. When God orders Rest
and Peace, no Man can
give Disturbance ; but
when he withdraws his
Presence and Protec-
tion, no Man can do
any Good, or shew any
Favour : And this is
true of whole Nations,
as well as of one single
Person.

30. He will not let a wick-
ed Prince reign always,
though he pretend Pie-
ty, and public Good,
never so much, lest the
People should be en-
snared into Sin by his
Example.

31. Wherefore it is best
for a Person in Afflic-
tion (as thou art) not
to complain, but to
suspect himself, and
say

32. *That which* I see not teach thou me; if I have done Iniquity, I will do no more.
33. *Should it be* according to thy Mind? He will recompense it, whether thou refuse, or whether thou choose, and not I; therefore speak what thou knowest.
34. Let Men of Understanding tell me, and let a wise Man hearken unto me.
32. If I have overlooked any Sin that I have committed, do thou bring it to my Remembrance; and if I have done wickedly in any Point, I will take what Care I can to do so no more.
- 33, 34. Must the Ways of God, with regard to the Distribution of Rewards and Punishments, be determined by thy Sentiments of what is fit and right? He will render to every one according to his Works, whether Man likes or dislikes the Measures of his Justice. But if thou, or thy Associates, who pretend to so much Wisdom, can make any Objections to the Proceedings of Providence, or what I have said, let me hear them; otherwise attend to what I say.

Job XXXIV.

Chap. III.

Paraphrase.

35. *Job* hath spoken without Knowledge, and his Words *were* without Wisdom.
35. *Job*, for want of being well instructed, and a thorough Knowledge of his Subject, hath not said what is right, or delivered the Dictates of true Wisdom.
36. My Desire is, that *Job* may be tried unto the End, because of his Answers for wicked Men.
36. Therefore I am so far from wishing that he may be presently released from his Afflictions, that I would have this his Smart and Trial continue, till he recant an Opinion so injurious to God, who never punishes without a just Cause, and so fatal to all Sinners, who may by such Example be hardened into Impenitence.
37. For he addeth (m) Rebellion unto his Sin, he clappeth his Hands amongst us, and multiplieth his Words against God.
37. For *Job*, by still insisting upon his Innocence and Integrity, and a Kind of Sullenness, which attends such a Way of Thinking under Chastisements, shews himself quite obstinate, and like a declared Rebel to his God.

(A) Bishop *Patrick* (whose Paraphrase I frequently make use of) observes, in his general Argument before this Chapter, that though *Elibu* had invited *Job* to make what Exceptions he pleased to his Discourse in the former Chapter, he would not open his Mouth, because he plainly saw, that *Elibu* had hit upon the Thing wherein he was defective. And *Schultens*, in his Argument before the Chapter, infers from the Silence of *Job*, that *Elibu* had convinced or convicted him of Pride, and Contumacy against God, which was the Effect of that Pride. Wherefore he repeats in this Chapter the most material Articles exhibited against him, to prove so grievous a Charge; and then gives a full, sharp, and satisfactory Answer to every Objection which *Job* had made to the Providence and Justice of God.

(a) *Ye wise Men, that have Knowledge, give ear.* These Men are styled, Ver. 10. ANSHI LeBaB, *Men of Heart*, in our *English Bible*, *Men of Understanding*. This Phrase seems to describe Persons, whose Hearts were elated with an undue Opinion of their own Abilities; and this Address of *Elibu* to these By-Standers and Hearers, seems to carry in it much Irony and Sarcasm. These were probably the very ANSHI, *sinful Men*, whom *Job* is charged at Ver. 8. with associating himself to, Men who taught him their Wisdom (opposite to that Sort of Wisdom which *Elibu* teacheth).

teacheth) viz. to leave the Service of God, as an unprofitable Service which would turn to no Account, and to be guided by such wise Men as they were; who by their superior Wisdom, and following the Dictates of their own good Understanding, were their own Masters, quite easy and happy in themselves.

(b) The *Hebrew* Word for *Ear* is the Word likewise for *Scales*, which gives the ideal Meaning; and the Verb translated *tasteth*, according to *Leigh*, is used both in an animal, corporeal, or intellectual Sense, as in the *English* Word *Taste*.

(c) *Scorning*, &c. *walketh with wicked Men*; Men of Impiety, ANSHI ReSHaNG. By Scorers are described, as in *Psalms* I. such as despise the proffered Means of Grace and Salvation, setting up themselves, and their Opinions, above all divine Instructions and Lessons of Wisdom: And these are marked out as Sinners of the first Magnitude, seldom reclaimed, profligate and rebellious to a high Degree. *Leigh* tells us, that the Word ReSHaNG signifies *this*, and more. It signifies the Restlessness of an evil, seditious, turbulent Spirit, which will not suffer itself, or any Person or Thing near it, to be quiet.

(d) *It profiteth a Man Nothing*. This is the usual Topic from whence such Men reason; good Men will not be the richer for being good, either from the Blessing of God, or the Encouragement of Man: For we may too often see

Chap. III. such in an indigent Condition, the Jest and Contempt of the vilest Part of the human Race.

(e) *Ye Men of Understanding.* In this Compellation and Form of Address, wherein all *Job's* new Associates were comprehended, are, I think, pointed out all vain Pretenders to Science, *falsely so called*, especially the minute Philosophers of that Age, which probably abounded with them; in other Words, the Idolaters of Reason, and Setters up of that strange God, a depraved human Soul, with all its perverted Faculties, above infinite Wisdom and Goodness. The *Jews*, in the Time of *Isaiab*, seem to have been generally infected with these dangerous Notions, by what is taken notice of at the 13th Verse of the XXIXth Chapter, *Their Fear towards me is taught by the Precept of Men.* The Case of the *Jews*, here stigmatized and pointed out by the Prophet, for the Admonition of us and our Posterity, plainly shews how unwarrantable it is to form our Conduct upon any Principle, but an Obedience to the declared Will of God, as such, even where Men may pretend to teach the Fear of God or true Religion. God will be served according to the Commands he has given, and will not allow Man to plan his own Rule of Duty. *I am the Lord*, was the repeated Sanction of the Precepts delivered by *Moses*, to prevent any Mistake, or Forgetfulness, in this necessary Point. Where we know that God is the Legislator, our Conformity to his Laws, upon the Authority

Authority of the Law-giver, must be the true, the rewardable, first Principle of Obedience.


(f) *Shall he render unto him.* One of the Senses of the original Word, and that which governs here, signifies to render in such a Manner as to finish and compleat what was imperfect. God is so far from passing a wrong Sentence, or punishing where a Reward is due, that he makes up what is wanting on the Part of Man, and compleats that Work for him, which the most Diligent and Sincere is not able by his own Strength to accomplish; and for such Work, so performed, he will reward him as fully, as if he had been able to have done the Work himself.

(g) *If he gather unto himself his Spirit and his Breath.* In this, and the following Verse, are particularly and distinctly mentioned the three constituent Parts of Man, called by St. Paul, *Spirit, Soul, and Body*; the first under the Name of RUaCH, the second under NeSHeM, and the third ADaM. The second is used for a *Mole*, which gives us some Idea of the Soul, or reasoning Faculty, which works invisibly in the human Earth, or *Adamah*, as the Animal of that Name doth under Ground, to be traced only or surely by certain little Workings, and dirty Hillocks, which it casts up to View as it passes on. When these three are united, and act conjunctly, they are sometimes called NePeSH, which Word, the *Jews* say, may signify any Being, from the Creator to the lowest Creature; as when it speaks

Chap. III. of itself, My *Nepesh*, signifying its own peculiar Mode of Existence. When Man was endued with his Spirit and intellectual Powers at first, and they placed in the *Adamab*, he became a *living Frame*; his *Nepesh*, or Mode of Existence, was peculiarly, specifically distinguished by the Union of these combined Powers in one living *Nepesh*, or a *Nepesh* of Lives. Under the Word *Adamab*, or *Σωμα*, are, I think, comprehended all the animal Powers and Appetites, which die at the Dissolution of the Frame. Without such Appetites and Passions, the Body simply is *HoPHeR*, *Dust*, from which it was taken, and to which it must return. It may suffice to add, that *Ruach* is St. Paul's *Πνευμα*, *Spirit* or *spiritual Life*, *Auræ divinæ Particula*, which was the governing Principle before the Fall, wherein consisted the Image of God, which is renewed in all that are regenerated or baptized.

(h) *Govern*. The Margin of our Bibles has *bind*, the *Hebrew* signifying the metaphorical Binding or Obligation of Laws. The following Comparison between God and Princes, and a dutiful, suitable Behaviour to each, is much more conclusive and pertinent upon a Supposition that *Job* was a great Prince, as it is probable he was, *Rex idem Hominum, Phœbique Sacerdos*; *Bolducius* makes him both.

(i) As some Expressions, used in the following Verses, are the same with those in the XVIIIth *Psalms*, which describe, I think, the last Day,

Q. Whether that Day, and a future Judgment, be Chap. III.
not alluded to in some of the following Verses: 

The Reader may compare the two Scriptures, and judge for himself.

(k) *Surely it is meet, &c.* *Schultens* gives another Construction of these Words, supposing them to be quoted by *Elibu* as Part of *Job's* Plea, and therefore produced as Evidence against him: He makes them speak this Sense, *Inson plector, luo quod non contraxi.* Though this Interpretation makes more for the present Hypothesis, yet I have chiefly followed *Bishop Patrick's* Paraphrase.

(l) The ANSHI LeBaB are here again applied to, or called upon, in a contemptuous Way, as Persons, *who, professing themselves wise, became Fools*, styled in Ver. 36. ANSHI AVeN, *Viri Vanitatis*, as *Schultens* renders the Words; and the *Beth* prefixed shews, that *Job* was amongst such vain Men, or Men filled with spiritual Pride, Be ANSHI AVeN, *with or amongst vain Men.*

(m) *He addeth Rebellion unto his Sin, he clappeth his Hands.* The former Part is a full Charge upon *Job*, and takes away all Occasion of Boasting. He is charged now with the highest Act of Disobedience, with Obstinacy and open Rebellion. The Sense seems to require, and the common Rules of Construction may, I think, admit a Rending, different from the usual one. The original Word *Jispoc* here used, having a

Chap. III. *Jod* prefixed, and *Vau* in the third Order, must, I think, signify past and future; *There* hath and will be *Clapping of Hands*, and *he*, that is *Job*, shall multiply *Words*, and thereby give more Occasion for Clapping of Hands. The Word for *Clapping Hands*, being a Participle and Impersonal, must, I think, belong to the whole Company or Audience, or the wise Men described above, who clapped their Hands at *Job's* Speeches; *He multiplieth Words*, being a Verb in the third Person singular with the prefix *Jod*, must be applyed to one only, viz. *Job*, and rendered, *he will multiply*, according to *Pagninus*, or if the Reader chuses, *he multiplieth*, as it did not appear that he ceased from speaking, and therefore the Action is supposed as present or continuing: So that the Sense is, *Job* will talk on, and the Audience, or wise Men his Friends, will clap their Hands. And now let us see what is contained under this Expression. The Verb with *Sin*, or * *Samech* as here used, is rendered *suffecit*, the Noun, *Sufficiencia*. I meet with the Verb in two Scriptures, which explain, I think, what Kind of Sufficiency, and Idea,

* *Robertson*, &c. observes, that both the Roots, one beginning with a *Sin*, the other with a *Samech*, have near the same Sense, only the latter (used in this Place) signifies more particularly *percutere Volam*, striking the *Palms* of the Hands. In this Note both are considered, as agreeing in the Sense here supposed to be contained under them, being used promiscuously in this Book to describe the same Thing.

Idea, is contained and exhibited in this Word. Chap. III. It is used in this very Book, Chap. XXVII. 23. *Men shall Clap their Hands*, when *Job* declares that there shall be this Kind of Clapping Hands against the Hypocrite, upon his Punishment, after the Manifestation of his Guilt; which Passage is probably alluded to here by *Elibu*, as a more severe Rebuke, taken from his own Mouth when he passed Sentence on others, and retorted upon him with double Force. And *Schultens's* Note upon this Place is very remarkable; “*Jispoc*, says he, *impersonaliter* sumendum, ut “*uno posito plures intelligantur. Complodent* “*omnes quivis Sanctorum, qui Judicia Dei in* “*Hypocritas spectabit.*” *Plaudet*, says *Pagninus's* Version, sc. *qui viderit*. I have therefore Authority for my Supposition of its being used impersonally in the Place before us. In both Places is implied, He that seeth the Punishment of the Hypocrite claps his Hands, as a Token of that Joy which that Person feels, who takes a Pleasure in seeing others brought to Disgrace and Punishment, whilst he himself, by escaping public Justice, flatters himself into a Persuasion of his own Innocence, and a Self-Complacency in that personal Virtue, which exempts him from the like Chastisements. The louder he claps his Hands, and the more vehement he appears in his Exclamations against his suffering Neighbour, the stronger Sense and Consciousness he betrays of his own Integrity and Self-sufficiency. But
 though

Chap. III. though this Correction seemed to be intended principally by the Way of Retaliation, for the Reformation of *Job*; yet most Men have more Need of this Lesson of Instruction than *Job* had, and may learn from hence, that such as are most apt to insult over evil Doers, when under the Punishment of God or Man, are themselves too commonly the very Hypocrites which they would seem to clap and hiss out of the World, as were probably these wise Men who treated *Job* in this Manner. The Noun stands for the Cause, *viz.* Self-sufficiency, and the Verb for the Effect of that Cause, as clapping of Hands, or expressing an unwarrantable Pleasure some other Way, as it is used in *Isaiab*, Chap. II. 6. *They pleased themselves with the Children of Strangers; sufficientes fuerunt*, as *Pagninus* here renders the Verb: “*Satis se habere putarunt, acquiescunt, applauderunt sive satisfaciunt, sive congratulantur et placent,*” say the Commentators upon the Expression here; and “*Cognitionem habet cum SaPaK* (with a *Samech*) signifying to clap Hands. The House of *Jacob* seem here to be reproved for *pleasing themselves*, or adopting, out of their superior Judgment, a strange Religion, one of human or diabolical Invention, in opposition to That commanded by God. The Word occurs likewise 1 *Kings* XX. 10. and is in our Translation rendered *suffice*, to which Place *Kircher* refers.

Since

Since some Things have been said in our pre-^{Chap.III.}sent Enquiry concerning *Elibu*, which seem to raise his Character infinitely above what hath been said of him by many learned Men, and the general Tribe of Commentators, I should be injurious to this high Character, and wanting to myself, if I passed over in Silence an Authority, that ought to be observed; at the latter End of this Chapter, which seems to support my conceived Opinion of this great Personage, and ought to be produced in Evidence of his being the true Representative of Him who was the God-Man. The Margin of our *English* Bible renders the former Part of the 36 Verse, * My Father, *let Job be tried*; the *Vulgate Latin*, *Pagninus*, &c. agree in rendring the Words to the same Sense, and the Word *ABI* can, I think, have no other right Construction. This Apostrophe of *Elibu* is, as *Bolducius* observes, “ ad
“ *Deum*”

* What *Guffetius* saith upon this very Place, and the Construction of the Word *ABI* here, deserves the Reader's Notice. He gives, I think, unanswerable Reasons why the Construction, *my Desire*, cannot be justified, by any Rules of Grammar, &c. and says of the Translation, *my Father*, “ *Hæc est genuina Significatio hujus Loci Scripturæ, et Vocis Usus constantissimus.*” He seems to be a little at a Loss, how to account for *Elibu's* making use of this Form of Address; but contents himself with this Solution of his Doubt herein, “ Was it not lawful for one of the Faithful, under the ancient Dispensation, to call God his Father?” The Reader, I hope, finds in this Account of *Elibu* a more satisfactory Answer, and a Confirmation of *Guffetius's* Construction, as agreeable to true Divinity, as well as Grammar.

Chap. III. “*Deum ipsum,*” adding, “*ut ferè omnes expo-*
 nunt;” and he says, that the Translation of
my Desire, instead of *my Father* (which is unac-
 countably adopted by the *English* Translators)
 was made by two Rabbies, *Kimchi* and *Levi*,
 which, I think, can be no Recommendation of
 it. This Form of *Elibu*’s invoking God, fixes,
 I think, his real Character, and justifies every
 particular Observation concerning his Person and
 Office, which hath been laid before the Reader.
 No mere Man is allowed to call upon God in
 the Style of *my Father*: The Saviour of the
 World *alone* could use this Expression, and at the
 same Time taught the Difference, by saying *my*
Father and *your Father*, *John XX. 17.* He was
his Father in a peculiar, incommunicable Sense,
 and invoked as such in his last Agonies.

Bolducius was puzzled about this Form of
 Address, but says Nothing deserving the Rea-
 der’s Notice. After he hath read *Bolducius*’s
 own Confession, that *Elibu* in this Place speaks
 to God himself, I desire the Reader’s particular
 Attention to *this Remark*, as this peculiar Form
 of Invocation fixes the representative Character
 of *Elibu* beyond any reasonable, I had almost
 said, possible Doubt. The two Rabbies, here
 mentioned, knew and feared the Conclusions,
 which would be drawn from the true Interpre-
 tation of *my Father*, if that Version continued:
 They had therefore Nothing to do but to try the
 Chance of an Experiment, in offering another
 violent

violent Construction, as they had succeeded in other Attempts of this Kind, by finding some nominal Christians, who might support thereby some particular Notions, and therefore were willing to have it so. Their Followers herein, *viz.* Such as have been misled into Errors by these treacherous Guides, thus blinding them and perverting the Word of God, are Objects of Pity, and may probably be easily admitted to plead the general Pardon; but the Case of those, who have wilfully and designedly misled them, or shall do so, must be more dangerous.

The Words *my Father*, as used relatively between God and Man, occur in, and may be satisfactorily explained by the LXXXIX. *Psalms*, 26th and following Verses; which Places must be interpreted, I think, solely of the Redeemer's Address to, and future Invocation of the Deity, or are expressly predictive of what did happen at, and after the Crucifixion. The *Psalms* says, *He shall cry unto me, Thou my Father, A B I*, as here, and as throughout the New Testament, when our Saviour invokes the Deity. *My God, E L I*, as addressed upon the Cross at the very expiring Moment, when the assumed Tabernacle, or Humanity, was forsaken by the Divinity, that it might die. *The Rock of my Salvation*, the Z U R, sung of in *Moses's* triumphant Song, *Deut. XXXIV. 4, &c.* And if any Doubt remained concerning the Person intended to be described in this *Psalms*, the following Expressions

Chap. III. must remove it effectually, *Also I will make him*
my First-born, styled in the New Testament, *πρωτο-*
τοκος πασης κτισεως, *higher than the Kings of the*
Earth, HeLION, a Word descriptive of the
 divine Exaltation. The Continuance of *his*
Throne as the Days of Heaven, so Verses 36, 37.
 These Descriptions are not applicable to the
 typical or first *David*. I need say no more upon
 this Point, but must observe to the Reader, that
 this Expression, as used *Prov. IV. 3. I was my*
Father's Son, must be likewise understood of our
 Saviour, as the Context plainly shews. *Solomon*
 could not be said to be the *only one* (there is no
Hebrew for beloved) *unicus*, in the Sight of his
 Mother, as she had * three more by *David*;
 much less could *David* use the authoritative
 Style of a Legislator, *Keep my Commandments, and*
live, as the Father here is said to have spoken.
 The Father, and Son therefore, here pointed out,
 are the same as we suppose to be referred to in
 the *Psalms* above, and in this Place of the Book
 of *Job*. The Exclusion of a spiritual or Chri-
 stian Sense, where it would give Life and Spirit
 to the sacred Text, where likewise the Flatness of
 the literal Meaning requires, and seems *designedly*
 to refer us to another and higher Sense, has given
 the chief Occasion to Scoffers and Infidels to
 ridicule and burlesque the sacred Writings. No
 Christian, who has a just Sense of the Dignity
 and Importance of these Books, would sit down
 here

* See 1 *Chron.* III. 5.

here satisfied with the literal Meaning, and suppose, that the wisest of mere Men could begin a most serious Discourse with an Assertion, which, literally understood, would not be used by any common Declaimer. But any Point must, it seems, be given up by Christians, rather than they should maintain a disagreeable Doctrine; though thereby a free Passage be opened to the most impious Absurdities, and the *Word of God* be made of none Effect. It is to be farther remarked upon this 36th Verse, that the Words *to the End*, should be rendered, *even to Victory*. *Elibu* prays that *Job* might be tried by Afflictions, till he came off victorious. This Prayer was granted by Him, to whom it was addressed, even EL, who was afterwards himself, in his human Nature, more than Conqueror by Afflictions.

Job XXXV.

1. *Elibu* spake moreover, and said,
 2. Thinkest thou this to be right *that* thou saidst, my Righteousness is more than God's?
 3. For thou saidst,
- (a) what Advantage will it be unto thee, *and* what Profit shall I have

if

Paraphrase.

1. To this *Job* making no Answer, *Elibu* pressed him again, and said,
2. Let me appeal to thy own Conscience, dost thou think this to be right that thou saidst, I am righteous in the Sight of God?
3. Or because thou hast said, what Advantage or Profit shall I receive in having a Sin-Offering made for me?

4. I

*if I be cleansed
from my Sin?*

- | | |
|--|--|
| <p>4. I will answer thee, and thy Companions with thee.</p> <p>5. Look unto the Heavens, and see, and behold the Clouds, <i>which</i> are higher than thou.</p> <p>6. If thou sinnest, what dost thou against him? or <i>if</i> thy Transgressions be multiplied, what dost thou unto him?</p> <p>7. If thou be righteous, what givest thou him? or what receiveth he of thine Hand?</p> <p>8. Thy Wickedness <i>may hurt</i> a Man as thou art, and thy Righteousness <i>may profit</i> the Son of Man.</p> | <p>4. I will answer thee, and thy wickedly wise Associates, who talk and think as thou dost in this Respect.</p> <p>5. Cast up thine Eyes to the Heavens, look upon the Clouds and the Sky; if they are so much above thy Reach, God is infinitely more so.</p> <p>6. How therefore can thy, or any Man's Wickedness affect God? Be thy Sins ever so great, or many, thou can't not hurt him.</p> <p>7. Neither is he the better for thy being righteous, nor can'st thou confer any thing upon him, which he hath not already.</p> <p>8. Thy Wickedness, in the several Instances of Oppression, Injustice, &c. may greatly hurt thy Brethren; and thy Virtue, in the various Exercises of Charity, and brotherly Kindness, may</p> |
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Job XXXV.

Chap. III.

Paraphrase.

may be of great Service
to Mankind.

- | | |
|--|--|
| <p>9. By reason of the
Multitude of Op-
pressions they
make <i>the Op-
pressed</i> to cry ;
they cry out by
reason of the Arm
of the Mighty.</p> | <p>9. The Cries of the Op-
pressed tell us what
Mischief Injustice doth,
and how miserable it
makes them ; the Ty-
ranny of the Mighty
forces them to cry a-
loud to God for Ven-
geance ; who, though
he be not hurt himself
by it, is touched with
a Sense of their Afflic-
tion.</p> |
| <p>10. But none faith,
where <i>is</i> God my
(b) Maker, who giv-
eth Songs in the
Night ?</p> | <p>10. But none of these miser-
able Wretches answer
the Design of their Af-
flictions, by looking up
to, and gratefully ac-
knowleging their Crea-
tor, and Redeemer from
all Evil, who cutteth
off. the Oppressors of
his People in the Night,
and thereby filleth the
poor innocent Sufferers
with Joy.</p> |
| <p>11. Who teacheth us
(c) more than the
Beasts of the
Earth, and mak-
eth us wiser than
the Fowls of
Heaven.</p> | <p>11. He likewise hath di-
stinguished Man from
the Brute Creation by
superior Faculties and
Abilities, which should
direct him to that Be-
ing who hath declared,</p> |
| <p>12. There</p> | <p>T</p> |

I create Good, and I create Evil.

12. There they cry, (but none giveth Answer) because of the Pride of evil Men.
12. This is the Reason, why God doth not sometimes deliver Persons in Affliction, because they lie crying indeed under their Affliction, but it is not a Sense of him, but only the haughty Violence of their Oppressors, which extorts it from them.
13. Surely God will (d) not hear Vanity, neither will the Almighty regard it.
13. God will not give a favourable Ear to a Petitioner, who is puffed up with a Conceit of his own Excellency, nor pay any Regard to any vain Man, who can insist upon his own Righteousness.
14. Although thou (e) sayest, thou shalt not see him, yet Judgment is before him, therefore trust thou in him.
14. Though thou hast said, thou shalt not see him, Chap. XXIII. 8, 9, that he will not interpose in, or concern himself with such Matters, yet be assured that Justice and Judgment are about his Throne; therefore condemn thyself, and then trust in him for thy Deliverance.
15. But
15. For

Job XXXV.

Paraphrase.

Chap. III.

- | | |
|--|---|
| <p>15. But now because <i>it is</i> not so, he hath visited in his Anger, yet he knoweth <i>it</i> not in great Extremity.</p> <p>16. Therefore doth Job open his Mouth in vain, he multiplieth Words without Knowledge.</p> | <p>15, For Want of such Confession and Acknowledgement, God hath severely afflicted Job, and continues to afflict him, till he shall be brought to a true Sense in that Matter; though Job in his extreme Misery doth not seem to know the true Reason of his suffering so much. Till Job therefore shall submit himself before God, give up his Plea of Sufficiency, and sincerely confess himself to be a Sinner, all he shall say will be to no Purpose, unable to remove the Cause of his Complaints.</p> |
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A N N O T A T I O N S.

(a) *What Advantage, &c.* The learned Mr. *Jul. Bate*, in his Remarks upon Mr. *Warburton*, &c. pag. 63. translates the Words, *What Profit shall I have by an Atonement for my Sin*, the Hebrew Word signifying both *Sin* and the *Sacrifice* for Sin? And he observes, from this Passage, that *Elibu* hereby charges *Job* with saying, he wanted no Atonement.

Chap. III. (b) *Who giveth Songs in the Night.* The Commentators, whom I have perused, give not such a Construction of this Place as seems to be consistent with the Context. But upon consulting *Robertson*, I have satisfied myself, and hope to satisfy the Reader, by viewing there the different Senses of the Verb *Za Ma R*, from whence the Hebrew Word, here translated *Songs*, is derived. Here we are told, that the third Signification of this Radix is *putare, præcidere, to prune, or cut off*; so used *Lev. XXV. 3, 4.* from whence the Noun *Z e M e R*, *Palmes, a Vine-Branch*, or, according to *Buxtorf*, the *Pruning of Vines, or Time of Pruning*; and hence likewise the Word for *pruning Knife*. This Noun likewise, according to *Avenarius*, signifies *Excision*, as in *Isaiab XXV. 5.* where we read, *The Branch of the terrible Ones shall be brought low*; which Words are rendered by *Mercerus* thus, *Amputationem Tyrannorum humiliabit, i. e. "nè amplius possint sævire. Alii, Excisio (quæ veniet a Deo) humiliabit fortes."* This is the right Translation. "Alii tamen pro *Cantu* sumunt, et sic exponunt, *Cantum vinolentorum humiliabit, juxta Ab. Ezram, q. d. faciet Deus, ne Tyranni amplius de justis triumphant."* *Excision* of the Oppressors is the Cause, *Songs* or *Joy* is the Effect; both Senses comprehended under this Word: The Sense therefore of *Excision* seems to be the first and leading Idea of the Word; the other Senses to be subordinate, or

Senses

Senses of Accommodation. The *Vine-branch*, Chap. III.
 which requires so much and constant Pruning,
 that it may be said to live and flourish by Excision,
 gives the Idea: And this Excision of Oppressors,
 and Joy or Songs consequent thereupon, being in the Night,
 at a Time when Man seeth not, nor acteth, and therefore has no Hand in it,
 appears plainly to be not only the Work of God, but may be properly and emphatically called the *Gift* of God; inasmuch as a Deliverance from Tyranny and Oppression is, perhaps, as great and sensible a public Benefit, as can be bestowed upon any People. So far we are obliged to the Prophet *Isaiab*, for helping us to a sure, intelligible Comment upon this puzzling Passage. He may perhaps be of farther Service, at least to give an useful Hint, to explain and ascertain the particular Allusion and Meaning of *Elibu* in this Place, and what is said by him to the same Purpose in the immediately preceding Chapter. The Passage, here cited from *Isaiab*, is well known to describe the Case of the proud, oppressing Princes, or great Men of *Tyre*, whom God would humble by cutting them off. The Prophet, in Chap. XXIII. 5. compares the Judgments of God upon *Tyre* to those of *Egypt*; not those Judgments, I presume, which were to be inflicted upon *Egypt*, and were but just then foretold, but that remarkable Series of divine Chastisements, which befel that People in the Time of *Moses*. This was a

Chap. III. well known, recorded Fact, to which the Prophet might refer the People for a Comparison, such a Comparison as might deter any Nation, or Person, from being guilty of the like Contumacy and Rebellion: And I am persuaded, that this Description of *Elibu* was taken from the same Original, I mean, from what happened to *Pharaoh* and that Nation, for the Deliverance of the People of God, as the History of that Matter was then so fresh and well known. The characteristic Phrases are these, Chap. XXXIV. 20, *In a Moment shall they die, and the People shall be troubled at Midnight, and pass away, and the Mighty shall be taken away without Hand.* Where did this ever happen so literally true, as in that general fatal Excision, when the First-born of the Prince, the Mighty, and the People, were taken away *without Hand*, or the Intervention of any human Power, and a general Trouble was hereupon caused at Midnight? The Text expressly says, *Exodus XII. 30. And Pharaoh rose up in the Night, he, and all his Servants, and all the Egyptians, and there was a great Cry in Egypt;* and the 29th Verse says, this Excision was at *Midnight.* So *Job* Chap. XXXIV. 22, 24, 25, 26, 27, 28, 29. As to what we read Ver. 22. *There is no Darkness, nor Shadow of Death, where the Workers of Iniquity may bide themselves;* may not this allude to that dreadful Darkness, which was the Judgment immediately preceding the cutting off the First-born, or to the Darkness caused

caused by the Locusts, which *Pharaoh* calls *this* Chap. III.
Death? Breaking in pieces mighty Men without
Number, in that Night, and the Destruction of
the Red-Sea, and setting others in their stead,
overturning them in the Night, so that they are
destroyed, striking them as wicked Men in the open
Sight of others, and thereupon giving Songs in
the Night, or great Joy to the oppressed People
of God, are remarkable descriptive Expressions
of those Calamities, which then happened to the
Egyptians; and the Reason of all, as given in
the 27th Verse, seems to fix the particular Case
here referred to, they would not consider any of
his Ways: Plague after Plague, Punishment
after Punishment would not bring them to con-
sider, and do Justice; so that they caused the
Cry of the poor afflicted People of God to come
unto him, and he heard their Cry, and delivered
them with a mighty Hand, hereby giving an
illustrious Proof to all Ages, that he can as easily
manage a Nation as a single Person, Ver. 29.
And thus gave he Songs, or great Joy, to his
People, by destroying their Oppressors in so
astonishing a Manner: One of those Songs is
recorded, to perpetuate the Memory of this won-
derful Deliverance.

(c) *Who teacheth us more, &c.* It is very plain from what is said at the 14th Verse of this Chapter, that a Sect of Opiniators, called the Companions of *Job*, were considered by *Elibu*, and pointed out in his Reproofs, Men who valued themselves

Chap. III. upon their rational Faculties, and a Wisdom superior to the animal Creation; but they seem to have *boasted, as though they had not received* this Superiority. *Elibu* therefore reminds them, to whom they are indebted for these Advantages, and who taught them more than the Beasts of the Earth. These wise Men were become so forgetful of their supreme Benefactor, that the severest Punishments, even Oppression itself, would not teach them to seek after God, tormenting and fretting themselves with fruitless Complaints and foolish Reasonings.

(d) *But surely God will not bear Vanity.* The Hebrew Word, here used for *Vanity*, signifies a trifling, frivolous Levity, an inconsistent Rashness in Words and Actions. We need not go so far back as the Age of *Job* indeed, to produce Instances of this Kind: And as the Advice in the following Verse may perhaps be as serviceable in *England*, as it was of old Time in and near the Land of *Uz*, I shall subjoin a larger Paraphrase upon it, in the Way of Address to all such.

(e) *Although thou sayest, &c.* “ Make no
 “ more foolish and wicked Remonstrances against
 “ the Author of thy Afflictions, neither imagine
 “ that thine own Wisdom or Strength can ease
 “ thee, or lighten the Burden laid upon thee.
 “ Though thou mayst think that the most High
 “ taketh no Notice, yet Judgment is before
 “ him, and will certainly be executed by him;
 “ therefore

“ therefore trust thou in him. Make a right
 “ Use of thy Afflictions ; and instead of applying
 “ to, or depending upon thine own Abilities, to
 “ extricate thyself out of thy present Straits,
 “ and make thee easy, look up to the God who
 “ made thee, and redeemed thee, for Deli-
 “ verance: Call upon *Eloah*. Humbly, but
 “ firmly, trust in him.”

Chap.III.

Job XXXVI. (A)

Paraphrase.

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|--|---|
| <p>1. <i>Elibu</i> also proceeded, and said,</p> <p>2. Suffer me a little, and I will shew thee, that <i>I have</i> yet to speak on * God's Behalf.</p> <p>3. I will fetch my (a) Knowledge from (b) afar, and I will ascribe Righteousness to my Maker.</p> <p>4. For truly my Words <i>shall</i> not (c) be false ; he that is § perfect in Knowledge <i>is</i> with thee.</p> | <p>1. <i>Job</i> being still silent, <i>Elibu</i> proceeded in this Manner,</p> <p>2. Be patient, and I will declare to thee what may be said farther with regard to God's Proceedings with Man, and the Administration of Providence.</p> <p>3. I will fetch my Knowledge from far beyond the Reach of human Wisdom, and will attribute Righteousness to my Maker only, as the sole Fountain of it.</p> <p>4. Assure thyself that what I say cannot be false, as he that discourses with thee is perfect in Knowledge.</p> |
|--|---|

5. Be-

5. Be-

* *Eloah*.
 here has *Deus*.

§ The Margin of *Montanus's* Bible

5. Behold, God *is*
(d) mighty, and de-
spiseth not *any*;
he is mighty in
Strength *and*
Wisdom.

6. He preserveth
not the Life of
the Wicked, but
giveth Right to
the Poor.

7. He withdraweth
not his Eyes
from the Righ-
teous; but with
(e) Kings *are they*
on the Throne,
yea, he doth e-
stablish them for
ever, and they
are exalted.

8. And if *they be*
bound in Fetters,
and be holden in
Cords of Afflic-
tion; 9.

5. Behold, God is mighty
in the highest Sense, or
the powerful One; and
shall not he who is so
reject, with Disdain and
Contempt, the Man
who is powerful only
in Strength of Heart,
or is swelled with a con-
ceited Opinion of his
own Strength?

6. God will not continue
the Lives of such as go
on to do wickedly, but
he will do Justice to
the Poor and Afflicted.

7. For whatsoever Afflic-
tion the Righteous suf-
fer, God never ceases
to take a special Care
of them; and God
watcheth over and
guardeth not only the
poor Righteous, but
even Kings who are so,
whom, after chastising,
and a due Submission
and Reformation, he
restoreth to a happy
Condition, and highly
exalteth.

8, Or if they should fall
9. into any Trouble, which
lies as heavy on them,
and holds them as fast

Job XXXVI.

Paraphrase.

Chap. III.

9. Then he sheweth them their Work, and their Transgressions that they have exceeded.
10. He openeth also their Ear to Discipline, and commandeth that they return from Iniquity.
11. If they obey and serve *him*, they shall spend their Days in Prosperity, and their Years in Pleasures :
12. But if they obey not, they shall perish by the Sword, and they shall die without Knowledge.
13. But the Hypocrites in Heart heap up Wrath ; they cry not when
- as if they were bound with Chains and with Cords, it is only to make them reflect upon their Lives, and to shew them their Sins, when they grow strong, and begin to prevail over them.
10. He disposeth them hereby to listen to Instruction, and admonishes them to forsake their Sins, and return to their Duty.
11. And if they profit so much by their Affliction as to obey his Counsel, and devoutly serve him, they shall regain their former Splendor, and pass the rest of their Life in Prosperity and Pleasure :
12. But if they be disobedient, they shall be utterly cut off, and die in their Folly.
13. And they that are false-hearted do but heap up Wrath to themselves by their counterfeit Piety ;

Job XXXVI.

when he bindeth
them :

Paraphrase.

Piety ; they cry not to
God for Help, when his
Punishments take hold
of them.

- | | |
|--|---|
| <p>14. They die in
Youth, and their
Life <i>is</i> among
the Unclean.</p> | <p>14. They die before their
Time, in the Flower of
their Age, and perish,
like the * <i>impure Sodomites</i>,
with an hasty
and unexpected De-
struction.</p> |
| <p>15. He delivereth
(f) the Poor in his
Affliction, and o-
peneth their Ears
in Oppression.</p> | <p>15. Whereas he delivers
the poor humble Man
in his Affliction, and
makes his Oppression
the Means of giving
him wholesome Coun-
sel.</p> |
| <p>16. Even so would
(g) he have removed
thee out of the
strait <i>into</i> a broad
Place, where <i>there</i>
<i>is</i> no Straitness,
and that which
should be set on
thy Table, <i>should</i>
<i>be</i> full of Fatness.</p> | <p>16. Even so would he have
rescued thee, as he has
done other Princes, out
of these miserable
Straits to which thou
art reduced : If thou
hadst humbly submitted
to his Correction, Ease
and Plenty should have
been thy Portion.</p> |
| <p>17. But thou hast ful-
(h) filled the Judg-
ment of the
Wicked ; Judg-
ment and Justice
take hold <i>on thee</i>.</p> | <p>17. But thou hast maintain-
ed the Cause of the
Wicked, and therefore
thou art condemned
and punished.</p> |

18. Be-

18. As

* So Bishop Patrick.

Job XXXVI.

18. Because *there is*
 (i) Wrath, *beware*
 lest he take thee
 away with *his*
 Stroke; then a
 great Ransom
 cannot deliver
 thee.

19. Will he esteem
 (k) thy Riches? No,
 not Gold, nor all
 the Forces of
 Strength.

20. Desire not the
 Night, when
 People are cut
 off in their Place.

21. Take heed, re-
 (l) gard not Iniqui-
 ty; for this hast
 thou chosen ra-
 ther than Afflic-
 tion.

22. Be-

Paraphrase.

18. As the Displeasure of
 God, upon this Occa-
 sion, seems to be hot
 against thee, take heed
 lest thou incense him to
 such a Degree by thy
 Obstinacy, that he may
 be provoked to put an
 end to thy present Life:
 In that Case, after
 Death, there will be no
 Room for the Interpo-
 sition or Intercession of
 the great Redeemer, no
 Ransom will be accept-
 ed afterwards.

19, Think not that the
 20. greatest Wealth or
 Power can protect thee,
 when God is displeas'd
 with thee: Neither can
 the thickest Darknes
 screen thee, when he
 shall be pleas'd to cut
 thee off from the Land
 of the Living.

21. But let thy Sufferings
 teach thee Caution;
 and shew not the least
 Liking to that per-
 verse Conceitedness,
 which hath brought
 upon thee such Judg-
 ments; for thou hast
 done it too much al-
 ready,

- ready, in chusing rather to blame the Justice and Providence of God, than to submit patiently to, and be reformed by his Chastisements.
22. Behold, God ex- 22. Consider the vast Ex-
(m) alteth by his tent of God's Power :
Power : Who And as he is omni-
teacheth like- scient, as well as omni-
him ? potent, thou shouldst
hearken to his Instruc-
tions, whether he teach-
eth by Words or Af-
flictions.
23. Who hath en- 23. Thy Complaints of his
(n) joynd him his Adminiftration are most
Way ? Or who absurd and foolish ; for
can say, thou haft what Inspector is there
wrought Iniqui- over him, able to exam-
ty ? ine and take account
of his Actions ? Or
what Mortal can pre-
sume to say unto the
supreme Governor of
the World, *This* or
That is not well done ?
24. Remember that 24. Be it thy Care, as it is
(o) thou magnify his thy Duty, instead of
Work, which prying into, and con-
Men behold. demning the secret
Ways of God's Provi-
dence in his moral Go-
vernment, to admire,
magnify,
25. Every

Job XXXVI.

Paraphrase.

Chap.III.

25. Every Man may
(o) see it; Man may
behold *it* afar off.
26. Behold, God *is*
(p) great, and we
know *him* not,
neither can the
Number of his
Years be search-
ed out.
27. For he maketh
small the Drops
of Water: They
pour down Rain,
according to the
Vapour thereof;
28. Which
- 25, No Man, who is born
26. with the Senses and
Capacities of a Man, can
be ignorant of this Mat-
ter; the most distant,
as well as near Parts of
the Creation teach this
universal Lesson; the
Earth in every Produc-
tion proclaims the in-
finite Power and Good-
ness of its Creator, and
and *the Heavens declare
the Glory of God*: This
awful Being is incom-
prehensible and eternal.
- 27, We owe the Fertility
28. of the Earth, and the
Fruits of it, to this gra-
cious Being, who by
scattered Droppings,
and gentle Distillations,
calleth

Chap. III.

Job XXXVI.

28. Which the
Clouds do drop,
and distil upon
Man abundantly.

29. Also can any
(q) understand the
Spreadings of the
Clouds, or the
Noise of his Ta-
bernacle?

30. Behold, he spread-
(q) eth his Light up-
on it, and cover-
eth the Bottom
of the Sea.

31. For by them
(q) judgeth he the
People, he giveth
Meat in Abun-
dance.

32. With

Paraphrase.

calleth forth and bring-
eth to Perfection all
Vegetables, which
whole Clouds poured
down at once would
drown and destroy:
This Distillation refresh-
eth Man likewise, and
all the animal Crea-
tion.

29. And can any one un-
derstand how he spreads
those Clouds, and
makes them hang in the
Air, when they are full
of Water? Or give an
Account of the dreadful
Sounds which are heard
from thence, and which
tell us that his Strength
is in those Clouds?

30. Observe also how he
spreads the Beams of
the Sun upon these
Clouds, and how they
penetrate even to the
Bottom of the Sea, the
very *Roots* and Foun-
dations of the Deep.

31. These Agents are fre-
quently, in his Hands,
the Instruments of re-
warding or punishing
Men, according to
their

Job XXXVI.

Paraphrase.

Chap. III.

32. With Clouds he
(r) covereth the
Light, and com-
mandeth it *not to*
shine by the Cloud
that cometh be-
twixt.

33. The Noise there-
(s) of sheweth con-
cerning it, the
Cattle also con-
cerning the Va-
pour.

their respective Obedi-
ence or Disobedience.

32. By these Clouds also he
sometimes quite hideth
the Sun from us, and
sometimes he intercepts
the Light of him by
the Intervention of
some opake heavenly
Body, as in Eclipses.

33. The very Cattle per-
ceive the Cloud, as soon
as it arises, and declare
what God intends to
do with it, whether to
turn it into Storms and
Tempests, or into fruit-
ful Rain and Showers.

A N N O T A T I O N S.

(A) In this Chapter, *Elibu* is supposed by *Schultens* to repeat and enforce the Charge brought against *Job* in the XXXIII^d Chapter. He therefore declares, that such only live and die happily as suffer themselves to be reformed by the Chastisements of God; that the Stubborn and Disobedient, sooner or later, come to a bad End, and suffer a miserable Death; that the Hypocrites especially, who are puffed up with an Opinion of their own Righteousness, will be made terrible Examples of in the Manner of their Destruction. Towards the Conclusion of

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this

Chap. III. this Chapter, another *fruitful Topic* is produced, and pursued in the following Chapter, from whence the strongest Lessons of Humility may be drawn, *viz.* A Consideration of God's Workings in the natural World, which, seriously attended to, would be sufficient to humble the proudest Head and Heart.

(a) *I will fetch my Knowledge from afar.* There is something so peculiarly solemn in this Introduction, that one cannot help paying an uncommon Veneration to the Character of the Speaker, and thinking him to be particularly instructed at least, if he be not in some Respect the same with him, who *answered Job out of the Whirlwind.* The Knowledge which he fetched from afar, if compared with the Questions in the remaining Chapters, appears to flow from the same Fountain of Wisdom. The supposing the Humanity and Divinity of Christ to be here represented under two Speakers, will account for this remarkable Congruity of Sentiment and Diction, and that authoritative Manner of speaking, which is so conspicuous in this and the following Verse.

(b) *I will ascribe Righteousness to my Maker.* The principal Design of *Elibu*, and the great doctrinal Point which he intended to establish and declare to Mankind through *Job*, are contained in these Words; *Righteous art thou, O Lord,* and thou *only*, is the Doctrine here taught. God alone is absolutely, inherently good; Man can
be

be only so, compared with other Men, and owes Chap. III.
to *God* even that superior Goodness or Righteousness whereby he excells other Men. I observe that there are two *Hebrew* Words, for the same *English* Word *Maker*, used in the 10th Verse of the preceding Chapter, and in this Place, which is to me a strong Confirmation of what is said above concerning the Character of *Elibu*. In the former Passage, the Speakers, or supposed Invokers of the Creator, are Mankind in general, and the Word there used is H a S H I, the Verb signifying to *frame* or put Materials together in a common, usual Manner, as Mankind are generally formed and fashioned after the same Manner by their common Father or Creator, where the Form and Matter are the same: But the Maker of *Elibu* is here described under the Name * פּעֵל, which, the Lexicons say, signifies the *Perfection* of any Act or Work that is a perfect Work. The *Greek* Πολιός, the *Latin* polio, our *English* Word *polish* are formed from hence, and the most excellent and curious Workmanship is described

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scribed

* It may be objected, that in Chap. XXXII. and last Verse, where *Elibu* calls God *my Maker*, the *Hebrew* is H a S H N I, not P o H e L I; but the Reader will observe, that he is here speaking under the Character of Mankind or common Men. *Guffetius* hath a long and critical Examination of this Word, and therein it plainly appears, that H a S H a signifies to work Works, or working *ad extra*, as P o H e L does the *Consilium agendi*, or secret Determination to act in *such* a Manner as to produce *such* or *such* an Effect. But this, as well as other Words, is used frequently in a more general or lax Sense, when applied to common civil Descriptions.

Chap. III. scribed by it. Where these two Words meet, and are to be contradistinguished, as in *Isaiab* XLI. 4. the former, says *Robertson*, i. e. פֶּעַל, *est Consilii, Decreti*, the other *Efectionis*. This Sense suits the Character here personated, as he was made as yet only by *Counsel* or *Decree*, and was so made from or before the Foundation of the World: The Sense of *Efectionis*, or the real actual Exhibition of what before was in Scenery, was explained when *God was manifest in the Flesh*. The Word here used for *Maker* may take its full and true Sense from its Use in *Deut.* XXXII. 4. and this Passage gives good Reason to suppose, that the Maker of *Elibu*, and of the Work there mentioned, was the same. The *English* Version is: *He is the Rock, his Work is perfect, &c.* הַצֵּוֹר says the Original, *Petra, perfectum Opus ejus, פֶּעַל, nam omnes Viæ ejus Judicium, Deus Veritas et non Iniquitas, justus et rectus ipse.* *Montanus's* Version. Here is *T H E Rock*, emphatically so styled by the *Ha* prefixed, and the *Rabbies* seem to point out something extraordinary here by the Capital *TSaDe* here used: Whatever pretended Reason they alledge for it, all the Expressions here used plainly, I think, declare that *That Rock* was *Christ*, whose Work, פֶּעַל, is alway perfect, whose Ways are Justice and Judgment, He is *God, Truth*, there is no *Iniquity in him*, He is *just* and *Upright*. Are not these the Characteristicks we find all along in stating the Doctrine of Righteousness in the Book of *Job*, and what

what *Elibu* here ascribes to his Maker, or the human Nature in Christ to the divine? An obvious Reflexion arises from this Observation, that if the Humanity of Christ, which was without Sin, ascribes *his Righteousness* to the Divinity, his Maker, how much more ought any mere Man so to do, even the best among the Sons of Men?

(c) *He that is perfect in Knowledge is with thee.* Could any natural Son of the first *Adam*, any *Enosh*, say this of himself? Or, if he should, would it not discredit every thing else he should say, instead of recommending his Exhortations, as the Words of Truth and Soberness? Would not his Vanity far exceed that, which he so greatly and justly censured and condemned? Consider the Import of what he asserts with such Confidence; “ You may depend upon what I “ say as infallibly true, as I, who am now with “ thee, am perfect in Knowledge.” The original Words for *perfect* and *Knowledge* are plural, and may intimate One possessed of Perfections and Sciences without Limitation.

After what hath been said of *Elibu*, supported by Authorities not to be questioned, not by such at least as believe the Inspiration of the Scriptures, I am sorry to observe what a late learned Prelate hath published concerning this wonderful Person. He calls him Learned *considering the Age he lived in, pro illis Temporibus erudito.* As there are some other Particulars in the Passage

Chap. III. where the above cited Expressions occur, which
 I may have Occasion to refer to, I will subjoin
 the * Whole, and leave the Reader to make his
 own

* *Psalms* CVII. v. 40. *Sopec.* “ Utrumque Pe-
 “ riodi hujus Membrum habetur *Job* XII. 21—24.
 “ Sed ibi sex Versiculi interpositi sunt inter illa, quæ hîc
 “ sunt conjuncta. Verùm uter ab altero desumpserit,
 “ cum incertum sit quo Tempore Liber *Jobi* scriptus
 “ fuerit, aliis Indiciis investigandum est. *Mibi quidem*
 “ *videntur hæc de Jobi Libro desumpta*, cum *Sopec* in
 “ *Job* optimè conveniat cum reliquâ Orationis Structurâ ;
 “ ibi enim singulæ Periodi, a decimâ septimâ ad vicefimam
 “ quartam, a Participio activo inchoantur : Hic
 “ vero, si Structura Orationis servaretur, dicendum
 “ potius erat *jisspec* in Futuro, ut intuenti liquebit ; quod
 “ observandum duxi, quia contra censet *Cl. Clericus*,
 “ *Auctorem Jobi* sua e *Psalms* hausisse, in Libello dicto
 “ *Lcs Sentiments*, &c. contra *Simonii* Criticam Histo-
 “ riam, ante Annos quinquaginta conscripto ; a quâ
 “ Sententiâ nunquam videtur decessisse. Liceat verò
 “ hîc obiter observare, Librum istum non modò Metro,
 “ ut *Psalms*, scriptum esse, sed certissimè *Drama sa-*
 “ *crum esse* ; quod cum aliis Argumentis, tum *hæc*
 “ *maximè* constat, quod si totum Librum in septem
 “ æquales Partes divides, quatuor implent *Jobus* et tres
 “ *Amici* ejus, primis Capitibus connumeratis, quintam
 “ *Jobus* solus, sextam *Elibuus*, septimam *Deus*. *Elibuus*
 “ Dei Causam in se recipit ex Voto *Jobi* IX. 32. et
 “ alibi ; Deus vero ipse tandem introducit, quem se
 “ visurum tantâ Fiduciâ *Jobus* dixerat XIX. 23. ut
 “ modestissimo Dramati *νέλας ποφν* tandem felix obtingat.
 “ Addam ex c. XXXII. 16. videri hujus Dramatis
 “ *Elibuum* ipsum Auctorem fuisse, qui *το πρεσβυον* egregiè
 “ servavit in ultimo Capite, ubi hi tres *Jobi* Amici a
 “ Deo culpantur, quòd *non de ipso rectè loquuti snt.*
 “ *Jobus* verò in Integrum restituitur : At de *Elibuo*
 “ Nihil dicitur, quæ ejus *Modestia* fuit. Sed et tota
 “ Dramatis Compositio *Elibuo* unicè convenit, Homini
 “ sc. Ingenio juvenili, vivido, facundo, Inventionem et
 “ mirâ dicendi Copiâ *luxuriantem*, iis præsertim Partibus,
 “ quas Deo tribuit, et *pro illis Temporibus erudito.*”

own Conclusions and Reflections, after a fair and impartial Consideration of all Particulars, since I am not disposed to censure any, much less to speak disrespectfully of the learned *Dead*, especially of a Person, whose great Learning and Rank in the Christian Church must oblige us to conclude, that he believed the divine Inspiration of the Scriptures: But a Silence in such a Case would, I thought, be criminal. Chap. III.

(d) *Behold, God is mighty, &c.* The Sense and Construction given in my Paraphrase must, I think, be admitted, as most consistent with the general, allowed Rules of Interpretation. The Translation in our Bible, which breaks the Verse by making a Stop at a Verb transitive, or putting the Word *any* (for which there is no *Hebrew*) to be governed by it, and then beginning as it were a fresh Clause with the Words, *he is* (not in the Original) cannot, I think, be defended or approved of, especially when a literal Version, without Supplements, gives a better Sense: The Version in *Montanus's* Bible is, *Ecce Deus fortis, et non abjiciet fortem Potentiâ Cordis.* This Translation rectifies the latter Clause in Point of Grammar, by making the transitive Verb govern the following Word *fortem*; but the Sense is hereby more obscured. My Opinion therefore is, that the latter Clause should be rendered interrogatively, *Shall he not, i. e. shall not God, reject, with Disdain and Contempt, him who is powerful in Strength of Heart?* the Verb signifying, ac-

Chap. III. according to *Robertson*, *rejicere cum Fastidio, tanquam vile et contemptum, quippiam*. Thus the full Sense of each Expression is preserved, and the Drift of the whole Speech carried on and supported: *Vain Man*, who would contend with Omnipotence, is placed in that ridiculous Point of View, which such a Competitor deserves.

If the latter Clause be made an entire one (which no Grammar Rules, I think, can allow) then God must be denominated *præpotens Robore Cordis*, which is the literal Version given by *Schultens*: But, I think, the Denomination of one very powerful in Strength of Heart is better said of a self-sufficient Man, than of God, whose Strength is of another Kind. *Masceff* says that the Interrogative \uparrow is frequently understood, though not written, and, by being added where the Sense requires it, clears up many Obscurities in the Scriptures. In the II^d Chapter of this very Book. Ver. 10. the *English* Translators thought themselves obliged to suppose this \uparrow to be understood, though not written, and render this very Adverb, *Lo*, as though it were $\aleph\aleph$, *annon*, and thereby make the Sense full and compleat, *Shall we receive Good at the Hand of the Lord, and shall we not receive Evil?* The Interrogative is not here expressed, but necessarily understood, and appears to me to be necessary to be understood and applyed in the Passage here considered. The Reader may see more Instances in *Glassius*.

(e) *With*

(e) *With Kings are they on the Throne, &c.* Chap.III. What is said here, and in the following Verses, concerning *Kings*, seems to confirm what many have asserted concerning *Job's* being a great Prince in the East; and upon this Supposition, this Part of *Elibu's* Speech is more pertinent and conclusive. The Words rendered, *establish them for ever*, may be rendered, *he will cause them to be restored to*, or *return to* a State of that Kind of Felicity and Pleasure, which those enjoy who, by true Courage and Perseverance in Duty, are *victorious* over their Enemies: The Verb N a T S a C H (whence the Word translated in our Bible, *for ever*) signifying *victoriosè Operam ad Finem perducere*. Robertson.

(f) *He delivereth the Poor, &c.* (g) *Even so would he have removed thee, &c.* God has no Regard to the Distinctions of High or Low, Rich or Poor, Prince or Subject, in his Dealings with Men. Such as sincerely endeavour to please him, by an entire uniform Obedience, are, through the Merits of a Redeemer, accepted by him. A proud Heart is his greatest Aversion, whether it be found with Riches or Poverty. Where this happens, God in Mercy oftentimes sendeth Afflictions, to bring such Offenders to a right Sense of themselves; and when they answer the Intention of these Punishments, *by humbling themselves* under the mighty Hand of God, he withdraweth the Burden which lay so heavy on them: And *Job* would have found this Ease,

Chap. III. could he have brought his Heart to such a Submission. *Blessed are the poor in Spirit*, is the finest Comment upon this Passage.

(h) *But thou hast fulfilled the Judgment of the Wicked.* The Obstinacy of *Job*, and his adhering to the Opinion of such as thought Man might be unblameable in his Conduct, and so *righteous* as to need no Repentance, or Assistance in the way of justifying him before God, made *Job* miserable, and kept him so*.

(i) *Because there is Wrath, beware lest he take thee away with his Stroke; then a great Ransom cannot deliver thee.* The Argument, here used by *Elibu*, shews the Height of *Job's* Crime. All the Artillery of Heaven, usually employed against such Rebels, had hitherto been unsuccessfully applyed, so that Nothing remained but the last *Stroke*, or a fatal Excision; and whoever shall die with such spiritual Pride about him, must inevitably perish, without Hopes of Deliverance or Redemption. After Death, the great Ransom, R O B C O P H E R, as the Original speaks, the *great Cover* or *Coverer*, who

* It appears hence, that *Job* was not yet perfected by Sufferings, or brought to a sincere Confession of that great Sin, for which he had suffered so much: And God seems to have prolonged his Punishment, and made him pass through such a Course of Misery, to fix the Attention of Mankind to this great Point, and convince them of the great Danger of this capital Crime, which threatened the Salvation of his People, and was like to be the great stumbling Block, and most successful Device of *Satan*, through all succeeding Generations.

blottetb

blotteth out the *Transgressions* of the humble Penitent, and *hideth* his *Sins*, so that they may not appear against him in Judgment at the last Day, will not deliver any. Permit me to enlarge the Comment upon this important Passage, in the way of a personal Address to *Job* in his extremest Afflictions. “ The Grace
 “ and Mercy now offered to thee, upon sincere Repentance, and Faith, and Trust in a Redeemer, cannot, after Death, be extended to thee or any Man. If thou diest in an obstinate, impenitent State, thou must feel the Vengeance of a despised Saviour, and in vain implore the Assistance of his Merits, when thou shalt find that thou hast none of thine own that can save thee from Punishment, much less intitle thee to any Favour or Reward. Thou mayst then apply thyself to him or them, who persuaded thee to reject the professed Righteousness of the Redeemer, and to rely entirely upon thine own : But be assured, that if thou leavest the World with such an Opinion, and depending upon such a Reed, thou wilt rise to Judgment with the highest Sin about thee.” This spiritual Pride was the very Sin of *Lucifer*, and the Foundation of that Plan of Independency, which caused the Fall of Angels from their first Estate, and which the Arch-Rebel has been constantly erecting his Batteries upon, to demolish the Christian Fabric,
 and

Chap. III. and ruin the gracious Scheme of redeeming Mankind by Jesus Christ.

The above Comment is chiefly founded upon the *English* Translation, being taken *away by his Stroke*. But the Words will admit, and, I think, require another Construction, not inconsistent with that already given, but more just, and more apposite to the principal Point in view. The *Hebrew* Word, rendered *by his Stroke*, is translated in *Montanus's Bible*, in *Sufficiëntiâ*, which is the true Interpretation of it, by the Consent of Lexicographers. *Sapek* is plainly the Noun of the Verb, which is rendered *suffecit*; so that the Translation must be, according to this Version, *He will remove thee, or * cause thee to be taken away in thy Sufficiency, i. e. whilst thou entertainest this vain conceited Opinion of thyself.* Was there any Doubt what *Job's* Crime was, or what was the Scope of this Book, and the Reason of God's Dealing thus with *Job*, this Place is, I think, full and plain enough to satisfy any impartial and reasonable Enquirer: *Elibu* here expressly warns *Job*, that if he persisted in his Notion of Sufficiency, and, in that Sense, *holding fast his Integrity*, he would be in Danger of being taken out of the World, with his spiritual Pride sticking fast to him. Then such as have neglected or refused to be sprinkled with the

* The Verb here used is in *Hiphil*, and this marginal Comment is set down in *Montanus's Bible*, *e Mundo removeat te Flagello.*

Blood of the Lamb, to wash away Sin, to consecrate and perfect human Virtue, shall be exposed to the merciless Rage of the Lion. To his Friends and Supplicants our Redeemer is a Lamb; but to his Enemies and Scorners a roaring and devouring Lion. Chap. III.

(k) *Will he esteem thy Riches? all the Forces of Strength.* (l) *Regard not Iniquity.* (m)* *Behold, God exalteth by his Power.* The Word, translated *esteem*, signifies to *set in Array*, as Armies are before an Engagement, and therefore *Schultens* renders the Expression, *in Acie stabit*: Shall *Job* contend with God, or presume to engage with Omnipotence, trusting in his Royalty, or any strong Forces which he may be possessed of? He, who gave them, could soon take them away, and thereby put a speedy and easy End to the Dispute. *Elibu* therefore advises him not to *regard Iniquity*, to put away this accursed Opinion of his being perfect, without needing any Assistance, and then he should enjoy real, though

* As the Verb, translated *he exalteth*, is a Future in *Hiphil*, it should, I suppose, be rendered, *he will cause to be exalted or raised*: And as it must have hereby a transitive Construction; *Man* must be the Substantive understood, for the Action to pass upon, and the Word *Power*, in that Case, must relate to *Man*, as the immediate Antecedent. The Translation, according to these Rules, must run thus, *Behold God will cause Man to be restored or exalted in his, or in respect of his, Strength or Abilities.* A marginal Reference in *Montanus's Bible* interprets this Verb, *eruet Hominem*: Thus the Sense will be, *It is God alone, who is able to lift up and enlarge the Faculties of the human Mind, or Intellect.*

delegated

Chap.III. delegated Power ; his Strength and Wisdom should thus be increased, as it is God alone *who exalteth by his Power, and who teacheth like him ?* Two Hebrew Words, MAMeTSI CoaCH, rendered here *Forces of Strength*, may be explained to an useful Purpose. The former Word is an Hemantic Noun, from a Verb which signifies to *invent* or to *suffice*, אֲמַצְנֶה; to be *self-sufficient*; and properly expresses the Inventions and vain-glorious Imaginations of Men, wherein they are apt to place their chief Confidence. The primary Sense of the other Word, כֹּחַ; is any imagined human Excellency, wherein Man is apt to trust, and which often fails him, and is an Occasion of his Ruin : It is used for that *Strength*, wherein *Sampson* trusted and excelled ; likewise for the *Power* of the King of the North, *Dan. xi. 25.* What we understand by the Word *Faculty*, seems to be the leading Idea ; but it is frequently attributed to God, as in the following Verses of this Chapter, and in other Placés, inasmuch as every Kind of Power and Strength was and is originally in him, and derived from him*.

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* It may be added, that *Buxtorf* likewise, from Scripture Authorities, tells us, that the Verb MaTSA signifies *sufficere*, as well as *invenire*. Upon the Whole, the leading Ideas of these two Words fully express that State of spiritual and intellectual Pride, which is supposed to be the high Crime, which it is the Scope of this Book to bring down and reform in the Person of *Job* and his Adherents. The Strength and Virtue by them relied upon were only imaginary Notions or Inventions, wild Con-

ceits

As *Schultens* has an useful Note upon this Place, Chap. III.
 I will here give it the Reader for his Curiosity
 and Instruction, as well as the Support of my
 own Opinion. “*Negat Elibuus omnia illa, a*
 “*quibus confidere videbatur Jobius, imprimis Mu-*
 “*nificentiam in Pauperibus solandis, reliquasque*
 “*Virtutes, strenuè ac præclarè ab ipso exercitas*
 “*ad Ornamentum Reipublicæ, ad Decus Eccle-*
 “*siæ, valituras esse apud Tribunal Dei, ubi se-*
 “*mel, ut contumax, venisset per Æstum Nasi, se*
 “*haud Deo submittentis,”* &c.

(n) *Who hath enjoyed him his Way?* One would think, by this Question, that such a Set of Blasphemers infested the Patriarchal Church, as have appeared in the *latter Days*, who presumed to dictate to the God who gave them Breath, and Life, and all Things. However that might be, some modern Writers have dared to do what seems by this Question to be esteemed so absurd and ridiculous, and have enjoyed God his Way, supposing him to be under a Necessity of acting according to the eternal and immutable Fitness, Nature, and Relations of Things, as stated and established by themselves: And where *they think* he has said or done otherwise in their superior Judgment, they correct, reject, and blaspheme. Charges of Absurdities, Contradictions, Impossi-

ceits of an inherent Sufficiency, which had no real Foundation. Their Knowledge therefore was of that Kind which *puffeth up*, and their Strength such as would certainly fail and give way.

Chap.III. abilities to be found in the sacred Records arise from hence, and make the Contents of every infidel Book which appears : And what is still more lamentable, these high Impieties and Accusations seem to be the only Recommendations of such Books, and make them saleable, since they afford Nothing that can please a Christian or a Scholar. Such as alledge any other Law, prior or superior to that which we find in the Word of God, would do well to ask themselves (for they are *αυτοδιδακτοι*, *self-taught*, and ready to answer the Question, *Who teacheth like him?* by insisting upon their own superior Abilities) Who was the Lawgiver, as no Law can be such without a Legislator ? When was this Law promulged ? Where is any authentic Copy deposited, should there be any Dispute about the original Reading ? If no greater Legislator can be found than vain, sinful Man, the Breath of a Laugh may perhaps break the Bubble, which they have been so much pleased with. As to the Promulgation and Original; they must go back to *Babel*, and try whether any, and what was the Religion settled and established there by the Meeting of so many Advocates for a Religion of their own framing, as they will not find any Thing compleat of that Kind elsewhere, not even in that Country where all Religions, it is said, may be found.

(o) *Remember that thou magnify his Work, &c. Man may behold it afar off.* Here *Elihu* introduces

duces another Topic, from whence the most copious and powerful Arguments may be drawn to press and inculcate the Doctrine of Humility, and the necessary Dependance of all created Beings upon him, who made and governs all the natural World. What are all the poor little Efforts and conceited Excellencies of human Power, compared with the stupendous Effects of infinite Power and Wisdom, displayed in every Part and extended View of the visible Creation, especially the celestial Globe, or that which is afar off! As an excellent modern Writer hath placed this Argument in a strong and beautiful Light, I shall present the Reader with an Extract, relative to this Point, from his Book, which is intitled, *Knowledge of divine Things from Revelation, &c.*

“ When Man views the numberless Species of
 “ Creatures that are below him in Degrees of
 “ Perfection, he is apt to be exalted with his
 “ own Self-sufficiency : But when he looks up-
 “ wards, and sees how much farther he is re-
 “ moved from the infinite Being of God, *when*
 “ *he considers the Heavens, even the Work of his*
 “ *Fingers, the Moon, and the Stars, which he hath*
 “ *ordained* ; filled with Wonder at the divine
 “ Wisdom and Mercy, and abashed at his own
 “ Ignorance and Weakness, is forced to cry out,
 “ *Lord, what is Man, that thou art so mindful of*
 “ *him!*”

This Extract is sufficient to shew the Propriety of *Elihu's* referring *Job*, and in him, all

Chap. III. Mankind, to the Contemplation of the magnificent Theatre of the Universe, more especially the ample and bright Canopy of the *Heavens*, to learn Humility. Its Connexion likewise with his principal Design plainly appears: It is no wanton Digression, or the Excursion of a sportive Fancy; *festinat ad Rem*, in this as well as other Parts: All tend to lower the Swellings of an aspiring Mind, and make Man know himself. The Author of the Book of Wisdom shews this Connexion in one remarkable Line, *For thy Power is the Beginning of Righteousness*, Chap. XII. 16. which is proved by an Induction of Particulars in the following Verses of this Chapter.

(p) *We know him not*, &c. By *we* is understood human Nature, or Mankind, who are not able by their own Powers to know God, whatever they pretend to, and actually, if we believe *Elibu*, know not God. The New Testament says the same Thing, *The World by Wisdom*, that is human Wisdom, *knew not God*. The Being and Attributes of God therefore (if these Things are so) are not to be proved or demonstrated from merely natural Principles, without *Data*, or by the unassisted Powers of human Reason. *I believe in God*, is an Article of Faith, as well as the Resurrection of the Body. The Instances of God's gracious Providences vouchsafed to Man, here given, are enough to silence any Boastings of the most liberal and best-disposed Mind: They are remarkably

ably pertinent and applicable to *Job's* Plea of Chap. III.
 Merit, in relieving many and various Objects of
 Charity. If *Job* relieved a few Neighbours in
 Distress, which he thought so great a Merit, what
 was *his*, compared with the Millions daily fed
 by the Bounty of God, by whose Liberality even
Job himself was supplied and made liberal?
 There is something likewise divine enough to
 silence any little Boaster of this Kind, in the *Man-*
ner of God's bestowing his Benefits, as here re-
 presented. The Clouds are sent to every Part
 that wants, and commissioned to distribute, as
 they sail along, an universal Plenty, distilling and
 spreading their Riches and Fatness in such Por-
 tions, as may be sufficient for each Part of the
 Earth, and in such Quantities, as may be required
 in different Seasons. How such a Conspiracy
 or Co-operation of the Elements, for so many
 various Purposes, should be effected, without a
 constant, directing, superior Power, is not, I
 think, to be accounted for by any Academy or
 Royal Society, by any settled, sure Principles of
 what is called Philosophy.

(q) *Also can any understand the Spreadings of the
 Clouds—Noise of his Tabernacle? — Spreadeth his
 Light upon it, and covereth the Bottom of the Sea
 —By them judgeth he the People.* Here are Cases
 put, which, I think, cannot be satisfactorily ex-
 plained by the greatest Adepts, even of this en-
 lightened Age. By *understanding the Spreadings
 of the Clouds* is meant, I presume, a Knowledge of
 X 2 the

Chap. III. the Laws of Expansion, or how *Fire, Light, and Air*, in their several Combinations and various Operations, produce such strange Effects: By what Powers, or Springs of Action, the Clouds are gathered, spread, contracted, dilated, suspended, dissipated, and entirely dissolved; and all this just when and where these Alterations are necessary or serviceable to the Uses of the terraqueous Globe. What is translated *Noise* of his Tabernacle, may, I conceive, be rendered the *Devastations* of his Covering or Tabernacle, *i. e.* the Waste that is sometimes made by the Burstings of Clouds (here called his *Tabernacle*) and those terrible Inundations, which lay waste and destroy a Country and the Inhabitants of it. The Word, rendered *Noise*, comes from a Verb signifying *vastatus est, desolatus est.* *Waste* seems to be the leading Idea, *Noise* the secondary, as these great Cataracts are attended with frightful Noises, *Stre-pitus, veluti ruptarum Nubium*, as *Schultens* speaks. Hereby the Clouds and Workings of the Firmament (though generally ordered for the Support and Preservation of this sublunary World) are the Executioners of God's Vengeance; and the Calamities brought upon Men, and Loss of their Fortunes by these Instruments, are manifest Declarations of the Wrath of the Almighty. Sinful Man may ask, why do not these Clouds more frequently burst, for Destruction, than fall in small Drops, for the Use and Preservation of Man? To whose restraining Power, and abused Goodness

and

and Mercy, is this to be attributed? Let us Chap. III.
 think of these Things, and be thankful for the }
 Restraint laid upon these Clouds, that their Burst-
 ings are not more frequent.

(r) (s) These two Verses do not seem to be fully explained in any Translation or Comment I have met with. *Le Clerc* has given us the best Assistance herein, by the Construction of the Word CAPHIM—*Si sic omnia!* The true *English* of this Word is *Hemispheres*, not *Clouds*, as in our Translation, or *Hands*, as in *Schultens's*. Its Idea is fetched from *Caph*, a *Hand*, or rather *Vola*, the *Hand in a half-bent Attitude*, as about to grasp any thing: When it is incurvated, it gives the Figure of an *Hemisphere*, and therefore, as it is here plural, must signify both the *Hemispheres*, instead of the *geminam Manum* of *Schultens*, which gives no Sense, as I think the other Construction does, when the other Words, here joined with it, are explained. The Word, translated *covereth*, does not always signify such a Covering as concealeth, but any Sort of *spreading over*, as here, a *Garment of Light*. Sometimes it gives the Idea of a *Throne*; and then will signify the Throne, or principal Place, where Light resides and shines, as in its Throne. The first Part of the first Verse may then be rendered, *Over and upon the Hemispheres he hath spread Light as a Garment*, or inthroned it in its highest Majesty and Splendor; then follows, according to the literal Translation, *And he hath made Sta-*

Chap. III. *tutes or Laws (from ZaVa) by, or with regard to,*
 { *an Intercessor or Intervener, which he hath caused*
or appointed. The Verb PaGaNG, whence
 the Noun here used for Intervener is derived,
 signifies, as the Lexicons agree, *occurrit, incurrit,*
intercedit, intervenit, each Word descriptive of
 the various Motions of the heavenly Bodies.
 The first and necessary Sense of these Expressions
 is intended to account for, in my humble Opi-
 nion, the Nature of Eclipses, and the Laws made
 by the Creator concerning these Appearances ;
 which were explained in some Measure, to quiet
 the Apprehensions of God's People, whenever
 they should happen. They were therefore in-
 formed, that in the planetary Revolutions, and
 their different Ways of Motion, whenever one
 of these opaque, floating Bodies should pass be-
 tween *the Light* and any Part of the Earth, *its*
 usual Effect and Splendor would be interrupted.
 But there was a farther and spiritual Meaning in
 hinting the Business of this MaPaGING, or
 natural Intercessor. As this did sometimes in-
 tercept the *התנה*, or that *burning Fire* which was
in the solar Body, so did the Redeemer, or divine
 Intercessor, stand between Man and the Wrath of
 God ; which Wrath is called by this very Name
 in this Chapter, CHeMa. The Reader may
 see Authorities for the Use of the Word PaGaNG,
 in both the Senses here alledged, in *Stockius* and
 others. I would translate the next Clause thus,
He will cause to be proclaimed (the Verb is in

Hipbil) upon it or over it (Light, or the Place of Chap.III.)
 it) *this Sound*, which is *the Voice of Thunder*, Ora-
 cle of God: And the last Clause seems to be the
 Declaration of the Deity, after such an awful and
 solemn Notice, to command Attention.

The Treasure of Wrath, or *the whole Store of
 divine Vengeance*, is against (reserved for) *an aspir-
 ing, proud Man*. *Schultens's* Comment upon
 the Words, *The Noise thereof sheweth concerning
 it* (de eo) is this, “*Nempe de Fulmine, quòd fit
 “ Ira inflammatissima contra Superbos :”* So that
 he makes the Words to speak the Greatness and
 Fulness of God's Displeasure against Pride and
 Loftiness of Mind. The Lexicographers say,
 that *Mikneh*, translated in our Bible *Cattle*, signi-
 fies a *Possession, Treasure, Inheritance, or Cattle*,
 used promiscuously as synonymous Expressions,
 because the Treasure or Possessions of Men in the
 first Ages consisted in Cattle. *HOLE*, translated
 in our Bible *Vapour*, has not that particular Li-
 mitation of its Senses in any Lexicon that I have
 met with. In the Margin of the *English Bible* it
 is interpreted, *That which goeth up*. It comes
 from a Verb which signifies to *ascend*; and as the
 Word here is the Participle *Benoni*, the present
 active Participle, it must point out a Thing or
 Person in the *Act or Condition of ascending*, or
 aspiring, and therefore, as to the Sense, is well ren-
 dered by *Schultens*, *elatum*, more grammatically
 in *Montanus's Bible*, *ascendente*; both Words,
Ascending and *Vapour*, are aptly descriptive of a

Chap. III. Person still rising in his own Opinion: So that the Reader, if he pleases, may take in the Idea of a *Vapour* in his ascertaining the intended Meaning of this Passage, inasmuch as the Fumes of a proud fantastick Imagination are Nothing more than a *Vapour*.

The Reader may observe, that I have used Bishop *Patrick's* Paraphrase upon the last Verse, as most conformable to, and making Sense of the present *English* Translation, though I have altered the latter Part of the Paraphrase on Ver. 32. It is left to impartial Believers, how far the new Construction here offered should be accepted, my Intention being only to *propose* what I think is right, without presuming to dictate, or to *impose* my private Opinion upon any.

Job XXXVII. (A)

1. At this also my
(a) Heart trembleth,
and is moved out
of his Place.

2. Hear attentively
(b) the Noise of his
Voice, and the
Sound *that* goeth
out of his Mouth.

3. He

Paraphrase.

1. These Noises and Devastations, in and from the middle Region of the Air, make my very Heart to tremble, and to be so violently agitated as though it was leaving my Body.

2. Harken to those terrible Noises, which come from these Clouds: The smallest Murmurs of them are so dreadful, that they may be fitly styled

Job XXXVII.

Paraphrase.

Chap. III.

- styled the Voice of God, calling Men to stand in awe of him.
3. He directeth it under the whole Heaven, and his Lightning unto the Ends of the Earth.
3. It is heard far and near, piercing the whole Region of the Air, accompanied with Flashes of * *Lightning, which shoot to the Ends of the Earth.*
4. After it a Voice roareth; he thundreth with the Voice of his Excellency, and he will not stay them when his Voice is heard.
4. After them follow the Claps of Thunder, more terrible than the Roarings of a Lion, which grow louder and louder, till they conclude in violent Rain, or Hail, or Tempest.
5. God thundreth marvellously with his Voice; great Things doth he which we cannot comprehend.
5. And he, who thunders thus with his most wonderful Voice, doeth other great Things, which the Wit of Man cannot comprehend.
6. For he saith to (c) the Snow, be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength.
6. He likewise, in the immediately succeeding Winter Season, makes the Snow fall from the Clouds, and commands it to cover the Earth; and at the same Time sends a Variety and great Plenty of Rain.

7. He

7. The

* So Bishop Patrick.

Chap. III.

Job XXXVII.

Paraphrase.

7. He sealeth up the Hand of every Man, that all Men may know his Work.
8. Then the Beasts go into Dens, and remain in their Places.
9. Out of the South cometh the Whirlwind, and Cold out of the North.
10. By the Breath of God Frost is given, and the Breadth of the Waters is straitened.
11. Also by watering (d) he wearieth the thick Cloud; he scattereth his bright Cloud,
12. And
7. The Quantity of Rain and Snow that falls is sometimes so great, that the Husbandmen cannot go on in their Work; and when this happens, it is designed that they should look up to God, as the Author of it.
8. At this Season, the very Beasts retire to their lurking Places, and keep close within their Dens.
9. From one Quarter of the Heavens blow tempestuous Winds, and from the opposite Quarter cold, chilling Blasts.
10. These sharp Winds are likewise that Breath of God, whereby Frost is given, and the Waters are so bound up by it, that they cannot flow.
11. The same Being likewise wearieth the thick, close-compacted Clouds, by spending and separating them by the intervening Beams of the Sun, when they begin to have more Strength; and the Intervention of these Beams give a bright

Job XXXVII.

Paraphrase.

Chap. III.

bright Appearance to
these Clouds.

- | | |
|--|--|
| <p>12. And it is turned round about by his Counfels; that they may do whatsoever he commandeth them upon the Face of the World in the Earth.</p> | <p>12. The Course of these Clouds is according to his Counfels, to execute his Commands, according to their various Aspect towards, and Influence on, the Earth in its annual Revolution.</p> |
| <p>13. He causeth it to come, whether for Correction, or for his Land, or for Mercy.</p> | <p>13. God indeed fendeth the Rains sometimes in too great Plenty, to punish a sinful People, in order to reform them by a seasonable Check: But most commonly they fall for the Benefit of the Land, and in Mercy to a penitent People, when reclaimed by the Chastisements of God.</p> |
| <p>14. Hearken unto (e) this, O Job: Stand still, and consider the wondrous Works of God.</p> | <p>14. Listen diligently to these Things, O Job; do not dispute any more with God, but consider these his wonderful Works.</p> |
| <p>15. Dost thou know (f) when God disposed them, and caused the Light of</p> | <p>15. Dost thou know when Things were first ranged in that beautiful Order, wherein thou now beholdest</p> |

Chap. III.

Job XXXVII.

of his Cloud to
shine?

16. Dost thou know
the Ballancings
of the Clouds,
the wondrous
(g) Works of him
which is perfect
in Knowledge?

17. How thy Gar-
ments are warm,
when he quieteth
the Earth by the
South-wind?

18. Hast thou with
him spread out
the Sky, *which*
is strong, and as
a molten Look-
ing-glass?

19. Teach us what
we shall say unto
him; *for* we
cannot

Paraphrase.

beholdest them? Or
can'st thou tell when
Light was first formed?

16. Can'st thou account for
the Suspension of the
Clouds in the Air, and
what is that secret Pow-
er which keeps them in
that Situation? Can'st
thou assign the Reasons
of many other such
Works, as are effected
by an all-knowing Be-
ing?

17. Why do the same Gar-
ments seem to be
warmer at one Time
than other? How do
Calms come out of the
same Quarter, from
whence come Tempests?

18. Didst thou co-operate
with God, when he
stretched out the Sky;
in which, as in a Mir-
rour, we behold the ad-
mirable Power and
Wisdom of him, who,
though it be so wide
and vast, made it as
firm, as it is clear and
bright?

19. Teach Mankind, if
thou can'st, what An-
swer they shall make

Job XXXVII.

cannot order *our*
Speech by reason
of Darknes.

Paraphrase.

Chap. III.

to these Questions:
They must confess, that
their Ignorance is so
great, that they are
quite confounded when
they attempt it.

20. Shall it be told
him that I speak?
If a Man speak,
surely he shall be
swallowed up.

20. Is any thing that Man
can say worth his No-
tice? Whoever it be
that goes about to an-
swer him, shall lose him-
self, and his little Stock
of Knowledge be soon
spent.

21. And now *Men*
see not the bright
Light which *is*
in the Clouds,
but the Wind
passeth, and clean-
seth them.

21. Men perceive not the
Causes of that bright
Appearance, which there
is sometimes in the
Clouds; but the Air
passeth through and
thinneeth them, so that
the Rays of the Sun
thereby appear in them,
and brighten them.

22. Fair Weather
cometh out of
the North: With
God *is* terrible
Majesty.

22. Fair and serene Wea-
ther seems likewise to
come from the northern
Pole; as the Sun, in the
Summer-Season, seems
to begin and end its
daily Course that Way,
in many Parts of the
Earth. The Conclu-
sion of this Point is,
that the Majesty of
God

23. Touch-

God is dreadful, and his Works and Proceedings not to be too curiously pried into, but adored and praised with the deepest Reverence.

23. Touching the (h) Almighty, we cannot find him out; *he is* excellent in Power, and in Judgment, and in Plenty of Justice; he will not afflict.

23. For when we have done all we can, we must acknowledge that the Almighty cannot be comprehended by any Understanding: His Power is so excellent, his Judgment so exact, his Justice so unexceptionable, that he ought not to be questioned by us for what he doeth; but if he be, he will not give an Account of his Actions.

24. Men do therefore fear him: He respecteth not any that *are* wise of Heart.

24. Which should make all Men stand in awe of him, and lowly adore, rather than boldly dispute with him: For he despiseth all those, who are wise or good in their own Conceits.

A N N O T A T I O N S.

(A) The Argument taken from the Contemplation of the Firmament and celestial Orbs,
and

and applyed in general in the latter Verses of ^{Chap. III.} the preceding Chapter, to give *Job* and others just Notions of themselves, of the divine Power, of human Weakness and Insignificancy, is here continued and enforced, in a strong and curious View of the particular Vicissitudes or Seasons of the Year, which are entirely owing to the Direction of Providence, acting in and upon the visible Creation.

(a) The *Alexandrian* Copy of the LXX makes this the concluding Verse of the last Chapter, as do likewise *Tremellius* and *Junius*. Though this be no very material Point, yet the fresh Call of *Elibu* upon his Audience, for Attention to what he had farther to urge upon this Subject, and more solemnly to introduce what he was about to say upon the concluding Part of his Advice and Sentence, makes this Division, I think, more proper than the common one.

(b) Upon the Supposition (hinted by *Schultens*) that this Chapter contains a Description of the *four Seasons* of the Year, to mark out more particularly the Work of the divine Agency in each to the Observation of *Job*, &c. this Passage, from the 2d to the End of the 5th Verse, connected with what is said in the latter Verses of the foregoing Chapter, is, I think, fully descriptive of the first or *Autumnal* Season. The Terror excited in Man by the Noises of broken Clouds, and descending Cataracts, when these Clouds burst, with the wasting Inundations which are
caused

Chap. III. caused hereby, refer us to this Season, when such
 Thunder-Clouds most usually happen. At this
 Time likewise, these dreadful Noises, which are
 sometimes enough to move the stoutest Heart
 out of its Place, are made more terrible by
 amazing Flashes of Destruction, sent forth from
 the Almighty in horrible Thundrings and Light-
 nings: These are said to be directed to every
 Part of the Firmament, and this Light or these
 Lightnings are extended to the *Wings* of the
 Earth. By these *Wings*, I suppose, are meant
 the *Airs*, by whose Columns or Pillars the Earth
 is supported, and by whose Agency, in a great
 Measure, it is whirled round with a swift, but a
 well-ballanced, and well-conducted Flight. The
 latter Clause of the 3d Verse, rendered *his Light-
 ning unto the Ends of the Earth*, must be tran-
 slated, *And his Light is upon the Wings of the
 Earth*: The Light acts with or upon the Wings
 or *Airs*, to effect the annual and diurnal Motion
 of the Earth. Though the *Phænomena* seem to
 be produced by some inherent Powers of the
 Air and Light, in a particular Condition or
 Combination, or by an Agent who claims a
 Principality in this Region, and was worshipped
 by the Mediation of those Powers, yet God is
 here declared to be the sole Agent and Cause of
 these astonishing Productions. It is God who
 directeth every thing in, and *under the whole Hea-
 ven*. It is the *Voice of God*, the Voice of his
 Excellency or great Majesty. These wonderful
 Works

Works have no other Author ; Mankind are Chap. III.
 only to adore what they cannot comprehend. }
 One Design of *Elibu's* being so particular in
 these Observations upon the Workings of and
 in the Firmament was, I presume, to reprove and
 refute the common Idolatry of that Age, and
 the Country bordering upon *Job*, which was the
 Worship of the Host of Heaven, and the stu-
 pendous Powers supposed to be principally in the
 Firmament, which produced such grand Effects,
 far beyond the Reach of human or visible
 Power.

(c) We have from this Verse to the End of
 the 10th, a perfectly descriptive Account of the
Winter Season ; and the Author of all the Ap-
 pearances which mark it out is expressly declared.
 As God is the sole Cause of all those Effects
 which distinguish the *Autumnal* Season, so is he
 likewise of those surprizing Changes of the Face
 of Nature in the *Winter* Part of the Year ; which
 are often ascribed to second Causes, or a neces-
 sary eternal Order of Things, established upon
 certain independent Laws of Nature. God is
 said expressly to order these seemingly natural
 Effects by the same Fiat which he used in Creat-
 ing the World. Enough perhaps is said in the
 Text and Paraphrase to illustrate and point out
 the Characteristicks of this uncomfortable Time.

I have supposed, that *Elibu* began with the
Autumnal Season in reclaiming to God, as their
 true Cause, the Operations of the natural World.

Chap. III. This Season was the first in Order, as the World was supposed, upon good Reason, I think, to have been created at that Time, when every Part of the vegetable Creation was in that Condition wherein it appears at that Season. The Fruits of the Earth, particularly the *Trees of Fruits*, (HeZ PeRI) according to the *Hebrew* Idiom, being in the State of Innocence appointed to be the necessary Food and Support of Man, were in their highest Beauty and Perfection, when their Lord and the Favourite of Heaven was placed in his well-stored Garden. He had a fine Stock to begin with ; and a pious Acknowledgement of the Author, with an easy Cultivation and Act of Obedience, would have been sufficient to have continued every Blessing he enjoyed. But the Condition of Man seemed to sympathize with the Alteration of the Face of Nature and the Course of the Year ; the Fall of Man and of the Year were immediately succeeded by a Winter Severity, which for a short Time seemed to kill both. Man and Nature lay in a State of Death, when the Powers of both seemed to be *sealed up*. But this was permitted that *all Men may know his Work*; that a fuller Display of his Power, Wisdom, and Goodness might be opened in the wonderful Scheme of reviving and redeeming Man. The natural World was soon restored to Life and Beauty ; the Frost and Snow soon melted away and vanished, and the Year by insensible Degrees recovered itself, and appeared in a new, fresh Bloom,

Bloom, and most engaging Dress. The Pro- Chap.III.
 mise likewise gave new Life to Man, and cloth-
 ed him with a richer and more glorious Immor-
 tality, than even Innocence itself would have in-
 titled him to : For had not Man fallen, the Son
 of God would not have dignified our Nature by
 taking it upon himself ; and his Appearance in it
 must certainly be a Means of an higher Glorifi-
 cation, than it would otherwise have been ad-
 vanced to. Besides, by dying, Man will be more
 sensible of the Blessing of Immortality, and more
 thankful for it. Without seeing the World in
 its Death of Winter, the increasing Beauties of
 Spring would not afford half the Pleasure which
 we feel in the Variety of its Dress, in its advan-
 cing Progress, in its leisurely, and so more obser-
 vable Expansions, and in its fuller Appearances.
 The gradual Steps of Man and Nature, towards
 a perfect Recovery and Restoration, serve to
 mark out more distinctly the remarkable Mani-
 festations of the Glory of God in his two grand
 Works of Creation and Redemption. If an
 agreeable Association of Ideas has insensibly pre-
 vailed upon me to take my Reader a little out of
 the Way, he will, I hope, pardon me.

(d) The next three Verses mark out the *Spring*
 Season, when the Clouds are in another Condi-
 tion, not so heavy and close as when they fall in
 Spouts and wasting Cataracts, nor yet so full as to
 make great Rains, and by them great Floods ;
 but they are spread over the Earth in such a Man-

Chap.III. ner as to water it with a convenient and fruitful
 } Distillation, when the Seeds and new Labours
 of the Husbandman want their friendly Assistance
 to call them forth into fresh Life, and carry them
 on to their full Strength and Perfection. The
 Light now expands them; the warm Rays of the
 Sun, which with surprizing Subtlety pass through,
 separate, and mix with them, give them a genial
 Warmth, and such an invigorating Principle, that
 wherever they fall in their Effects *they drop Fat-*
ness. In this Operation, the thick Cloud is said,
 by an apposite Metaphor, to be *wearied*; the li-
 teral Translation is, *Serenity will cause the Cloud to*
be tired, his Light will cause the Cloud to be dis-
persed. The latter Clause is so translated by the
 LXX, διασκοπῖσει νεφος φως αυτη; the intervening
 Rays of Light will so work upon the Body of a
 thick, fullen Cloud, that by dividing and break-
 ing the Force it had when its Parts were united
 they will soon vanish, and so dissolve it that it
 will, as it were, faint away; the Substance, be-
 fore so dismaying, yields to the prevailing Force
 of Serenity. The 12th Verse is so descriptive of
 the Condition and Working of the Clouds at this
 Season, as cannot but fix and ascertain the Ap-
 plication. The Circulation, Crossing, and trans-
 verse Motions and Distillations of the Clouds at
 this Time, as though they were sent to *water* as
 Man *planteth*, that God may give a proper *In-*
crease, cannot have escaped the Observation of
 the most Incurious. They hover about, and sur-
 round

round the Field, till they have quite refreshed, and sufficiently replenished it. But God puts in here his Claim, as the sole Giver and Dispenser of these Blessings, that the Idolaters of those Days might not suppose, that there was any rival, independent Power in the Heavens, who could perform such Things. Every thing of this Kind is done by *his Counsels*, and *they may do whatsoever he commandeth them* (nothing more) *upon the Face of the World in the Earth*. Sense and Grammar, I think, require us to render the latter Clause, *according to the Aspect of the Orb*, or Heavens, *towards the Earth*. The Words, rendered here by our Translators *World* and *Earth*, are TeBeL and ARETS, which are pretty much confounded by Lexicographers; where they occur they should be contradistinguished, as they must be supposed to have distinct Significations. I will produce another Scripture, to justify this Observation: It is the second Verse of the xcth *Psalms*, where God is said to have formed the *Earth* and TeBeL; *Terram et Orbem*, says the Translation in *Montanus's Bible*, *Terram Orbemque habitabilem*, say *Tremellius* and *Junius*, as though the *Earth* and *habitable Orb* were distinct Parts of the Creation. The Explanation of the Word TeBeL will clear up this Matter, and as I have found in *Moses's Principia* sufficient Informations for this Purpose, I shall venture to take from thence enough to satisfy any reasonable Enquirer.

Chap. III.

BeL or BUL, seems to be the Root, which signifies the *Mixer* or *Mixture*, and is a conditional Name of all, or Part of the Heavens in Circulation ; the Branches from this Root varying a little as they spread, according to the Prefix, or some additional Radical at the End, which may add to, or alter, in some Respect, the first Idea. The Word TeBeL, from this Root BeL, partakes of the Ideas of two cognate Words, formed from the same Radical : One signifies an *Ark*, a Place for all Creatures, except Fish, to live in ; the other signifies to *mix* or *confound*. The Word TeBeL is used likewise *Lev. XXI. 20.* for the *transparent Sphere of the Eye with opake Spots in it* ; another Word from the same Root signifies a concave Thing, a *Sphere*. These Ideas, united, exhibit and explain the very Thing we are considering, beyond a Possibility of Mistake, as no other Subject or Thing will take them all in ; so that in comparing and collecting them we shall soon perceive, that TeBeL signifies every thing in the universal Orb, *except* the Earth or terraqueous Globe. It is that grand, concave Sphere, wherein all Animals, except Fish, *live, move, and have their Being*. It is likewise the great Scene of *Mixture* and *Confusion*, whereby the continual Working, and, as it were, Warring of *Fire, Light, and Air*, the Vicissitude of the Seasons is effected, the Earth made fruitful and healthy, and all the Animals in and under it are sustained and refreshed, its Agency and Effects

fects penetrating even to the Centre of it. Light, the most active of the three combined Powers in this System, reaches even to the *Roots* or *Bottom of the Sea*, as *Elibu* speaks before. T E B E L is likewise that *transparent, chrystalline Orb*, wherein the Planets, like so many *opaque Spots*, are continually floating. In short, it is the grand Circumference of the Universe, which, together with the enclosed A R E T S, or Earth, contains the whole six Days Work of the Creation. The Earth is variously affected as to its Seasons, according to the Face of that Part of the celestial Orbs, which may be towards the Earth in its annual Revolution. In the 13th Verse *Elibu* assigns the final Causes of these Productions of the Clouds, or the Ends of Providence intended and effected by them in the moral Government of the World. They are sometimes sent for Correction, in the way of Chastisement, to reclaim a sinful People ; in which Case they fall in such Abundance, as to drown and starve the Earth, instead of nourishing and refreshing it : But they are naturally and principally for the Benefit of the Land and its Inhabitants. Sometimes these Rains, for the Sins of Men, are withheld, in what is called a backward Spring, and that so long, that the *Heavens* seem *Iron*, and the *Earth Lead* : But upon Repentance and Humiliation, they have been ordered to fall, and the latter Spring hath been so gladdened and enriched by warm and enlivening Rains, that Man hath per-

Chap. III. received the joyful Face of Plenty smiling most agreeably upon him, where Nothing but Barrenness was lately to be seen. Just at a Time when he has been sorrowing and despairing, fruitful Showers have been sent in *Mercy*. *Elibu*, by setting before Man this Variety of Dispensations, farther intended unanswerably to convince him, that no inherent Powers in the Orbs themselves could cause these Productions, or any stated Law of Nature, whereby she is uniform, and has but one Way of acting. But the Variety here asserted and known to be true, under an apparent Sameness of Causes and influencing Circumstances, is a Demonstration of a most wise, superintending, directing Providence, acting in and over the whole Creation.

(e) *Elibu*, being about to vary the Scene, prepares *Job* for a distinct Contemplation of it, by awakening his Attention, and calling him out of that State of Amaze and deep Reflection, wherein his Observations and Questions had probably fixed him. He could smartly and quickly reply to the *Temanite*, the *Shubite*, and the *Naamathite*: But the Words of the Son of *Barachel* have Force and Weight enough to forbid any Attempt towards answering, or any Replication. He calls once more however, after a proper Pause, upon *Job*, whilst he sat in a pensive Mood; and observing the good Effect which his Reasonings were working upon him, he thought it proper to perfect what he had begun,

gun, and lay the remaining Season before him, Chap.III. to give him still a higher and more amiable Image of the Creator and Governor of the Universe, and a lower and more dependent Notion of Man, who cannot do any thing of, or for himself, and for whom all this glorious and magnificent Theatre was created and ordained.

(f) *Dost thou know when &c.* The latter Clause literally translated runs thus, *Dost thou know when God caused the Light to illuminate his Cloud?* This Question must probably have puzzled *Job*, and all his wise Companions, both with regard to the Manner, as well as Time or Beginning of the Action of Light. The Use of this Power must be very great and extensive, by its being created so early: It was probably the great Instrument made use of by the Creator in forming and beautifying his other Works. This Question concerning Light was a proper Introduction to the descriptive Marks of *Summer*, when this glorious Agent appears in his Strength and purest Lustre. These Marks are contained in these following Expressions, *Ballancings of the Clouds — Garments becoming warm — The Earth quieted by the South Wind — The Sky being spread strong as a molten Looking glass — Now Men see not the bright Light in the Clouds, but the Wind passeth and cleanseth them — Fair Weather cometh out of the North &c.* Is not this *Summer*? Are not the Causes and Effects set forth here in such plain distinguishing Characters, that there can be

Chap. III. no Mistake? None but the Author of Nature could draw this Picture of her. Recourse must be had, I think, to the Bible for true Philosophy, as well as true Divinity; and were there a Person sufficiently qualified by Learning, and duly enabled by divine Assistance, to open the Meaning of the peculiar Phrases used in the several Problems propounded to *Job* for his Solution concerning natural Causes and Effects, the State of the Animal Creation, and the History of Nature, a much more satisfactory and true Foundation of natural Philosophy in its several Branches might be laid, and a more august and durable Structure might be formed and established upon it, than hath as yet appeared, or been erected upon any human Theory, or what hath been called experimental Philosophy.

The State of what is called natural Philosophy hath been so different in different Ages, that no System hath lasted much longer than till it could be thoroughly examined, still changing with the other Fashions of this World; which is a clear Demonstration of their Imperfection, and the real Ignorance of such as seem to have laid the fairest Claim to the Title of Philosophers.

*The Sons their Father's failing Systems see,
And such as Des Cartes is, shall Newton be.*

The History of this Science seems to be capable of being as briefly described, as that of the Lives of many ancient Patriarchs, late Posterity
knowing

knowing little more of its various Productions, than that they were *born* and *died*. If they lived many Years, their Acts were not of Importance enough to be recorded, or useful enough to be transmitted down to distant Ages. The Fragments of some of these Philosophers, which are preserved, are justly treated with Contempt; and the Bodies of this Philosophy, as framed and prepared by the greatest Names, have shewn the Weakness of the human Mind, when it is left entirely to its own Ways of thinking and acting. A new Scene seems now to be opened by many surprizing Operations called *electrical* Powers, which are produced by the Combination of *Fire*, *Light*, and *Air*, acting together. What new philosophical Scheme may be built upon Experiments in this Way, a few Years may shew: The many surprizing Effects of these natural Agents already discovered have produced Nothing hitherto but a stupid Admiration*. What is here said concerning the Insufficiency of all human Endeavours in settling a compleat Body of Philosophy, or any thing of that Kind, upon right and sure

* A Dissertation, lately printed by Dr. *Wilson* at *Edinburgh*, under the Title of *Disquisitio Physico-Medica DE LUCE*, opens a better Prospect, and shews what useful Purposes these Experiments may serve. The learned Author deserves the Thanks of the Public for the clear, undeniable Instances of this Kind produced by him, and he will, it is hoped from this Specimen, be more large and particular, at his Leisure, in observing the Uses and proper Application of these Experiments for the public Benefit.

Chap. III. Principles, is authorized and supported by what is suggested by *Elibu* himself in this Place. He calls upon all natural Philosophers in the Person of *Job*, to assign the true Causes of all natural Effects. *Teach us*, says he, *what we shall say unto him?* What Account can we give to God, when we cannot give any rational, lasting one to Man? He therefore expressly declares, in the Name of Mankind, *We cannot order our Speech by reason of Darknefs.* Lest the Nature of this Darknefs should not be rightly ascertained, *Tremellius* and *Junius* translate it *Tenebræ Mentis*, *gross Ignorance.* *Shall it be told him that I speak?* Is what any Man can say worthy of the Notice of God? Shall Man presume to open his Mouth? *Surely he shall be swallowed up.* His little pretended Knowledge will be soon exhausted and absorbed, so that Nothing but an empty, ugly Bottom will appear. Well might *Elibu* say, and *Job* be convinced, after such an Enumeration of the various Acts and Manifestations of divine Power and Wisdom, which appear in the Conduct of Nature through the different Stages of the Year, *God is terrible in Majesty.*

There seem to be more sublime Speculations, and more clear Declarations in Philosophy, exhibited in the Book of *Job*, as well as a more refined, and (if I may so speak) more Christianized Scheme of Theology, than is contained in any other Part of the ancient or first sacred Code, or perhaps in the whole Body collectively, if we

we except the prophetic Lyre of *David*. And Chap. III.
 Bishop *Hare* is of Opinion, that such Passages
 in the *Psalms*, as nearly resemble many in the
 Book of *Job* (as those are not a few) were prob-
 ably taken from thence. It is certain, they had
 the same Author. But if the Book of *Job* was
 the more early Production (as I make no doubt
 it was) the Time of its Birth must necessarily
 be placed much higher than some learned Men
 have fixed it.

(g) *Him which is perfect in Knowledge*. The
 Reader is desired to observe particularly, that
 this Characteristic, ascribed here to the Deity,
 is the very Character assumed by *Elibu* in the
 4th Verse of the last Chapter, and I shall leave
 the Inference to himself. I have compared the
 two Places, and observe only a small Difference
 in the Original. The Word for *Knowledge* is
 plural in both Places (as is that for *perfect*) but,
 when applied to *Elibu*, the Termination is fe-
 minine; in the Passage before us the Termina-
 tion is masculine. This Variation may be in-
 tended to inform us, that divine and human
 Knowledge differ in *Kind (Genere)* as Bishop
Patrick justly observes. The former is all per-
 fect, and always the same; the latter is capable
 of Degrees, *recipit magis et minus*, as the School-
 men speak, and was never really perfect, but in
 one Person, whose Humanity *Elibu* is here sup-
 posed to represent. Our Saviour therefore is
 said, with Respect to his human Nature, to

Chap. III. *increase in Wisdom*, as well as *Stature*; and when it was mature, he began to teach, as did our *Elibu* his Representative, and *taught as One having Authority*. I have hinted, *Elibu's* Person was probably distinguished from that of common Men by something extraordinary and awful in his Appearance; which accounts for his assuring *Job* that he was *a Man as he was, formed out of the Clay*; which there was no Occasion to have done, had he not appeared to be distinguished by some shining Difference from the Generality of Mankind. He might not improbably have had such an honourable, illustrious Mark fixed upon him as *Moses*, that eminent Type of the Messiah, had; and such a Lustre in his Face, or Glory round him, would probably have the same Effect, and strike with an unusual Awe and Reverence all that *beheld* him. But this is submitted, though set down, as I look upon it to be a probable Conjecture.

(h) These two Verses conclude that Part of the History, which is attributed to *Elibu*; and his Conclusion or Decree is short, but full, pertinent, and sententious: It reaches all Mankind, who have been, or shall be *wise of Heart*, that is, puffed up with conceited Notions of their own Excellencies of any Kind, boasting as though they had not received them, supposing, that they are able to do great Matters of themselves, especially in religious Attainments, thus making *themselves righteous*, not only in their own Eyes, but

but in the *Sight* of *God himself*. But the Judge here expressly declares, that God rejects with Contempt and Disdain such *Righteousness*, and the Pretenders to it. It is loathsome in his Sight, and abhorred, according to the Prophets Phrase, as *filthy Rags*. It is observable, that the Text here doth not say, that the Words of *Elibu* were ended, as was said at the Conclusion of *Job's* Defence, or that he ceased to speak, as was said of the three Friends; which is to me a corroborating Argument in favour of our Hypothesis, tending to prove, that the Doctrine of the human and divine Nature being to be united in one Christ, was hereby declared and illustrated by *Elibu's* speaking under the Character of the former, and God out of the Whirlwind, without noting any Difference of Person, under the Character of the other. The Transition therefore is easy, as the same Person is still the Speaker, only under another Character, and still continues before *Job* to exhibit a sensible Demonstration and satisfactory Evidence, that *God* would be *manifested in the Flesh*. The Voice of God out of the Whirlwind was a well-known Attestation of the divine Presence, and therefore *Job* said, *I have heard of thee by the Hearing of the Ear*, extraordinary Thunders and tempestuous Comotions being called in this Book the *Voice of God*; but now saith *Job* mine Eye SEETH THEE. In the Person of *Elibu* (who was here represented as one with Him, who spake out of the

Chap. III. Whirlwind) *Job* had a Sight of God, in the Sense of our Saviour's Declaration to *Philip*, *He that hath seen me, hath seen the Father*, the Verb here used for *seeing*, in its primary Signification, denoting a sensible Exhibition of the Object to the Eyes of the Beholder. We need not wonder therefore, that no particular Mention is made of *Elibu* in the Conclusion of this Book: After a Discharge of the particular Office of his former Character, he had no Occasion to re-assume it particularly, but rather to shew, that God should be *all in all*.

The Exhibition of this Scene, or Appearance of the God-Man, as he was really to exist in the Fulness of Time, laid *Job* prostrate with all his Wisdom and Virtue about him, and brought him to this ready Confession, *I abhor myself, and repent in Dust and Ashes*. He was now tried according to the Prayer of *Elibu*, *Hed Natsach, even to Victory*, till he became a Conqueror by Afflictions. Now the History is gloriously determined, the Devil is defeated, who expected to conquer by his old Suggestion and successful Weapon of spiritual Pride.

The Weakness of Man hath been sufficiently exposed by *Elibu*, the Necessity of being clothed with Humility, and depending upon the *Righteousness* of God for eternal Happiness, is fully declared. We are taught, that such as are, comparatively speaking, the best Men, are in the greatest Danger of falling into the most diabolical

bolical Crime, unless they keep a steady Eye upon the Fountain of all Virtue and Happiness, from whence they derive, and must look up to for, the Continuance and Addition of all the Blessings they enjoy or expect: Chap. III.

The doctrinal Inference from the whole is this, that * the LORD is our *Righteousness*, of whom are ye in Christ Jesus, who of God is made unto us *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*; and that, according as it is written, *He that glorieth, let him glory in the Lord*. To such the Promise is given, and will undoubtedly be made good in the most ample Manner,

He that humbleth himself shall be exalted.

* Mr. Alexander, quoted in the *Preliminary Discourse*, Page lxxxii. has the following remarkable Words, Page 11, 12. ‘ On which Passage (viz. *Jeremiah XXIII. 6.*) ‘ I find in the Book called *Ikkarim*, *Orat. II. c. 28.* ‘ this Rabbinical Comment; which may tend to their ‘ own (the *Jews*) Conviction. “ *The Scripture calls* ‘ *the Name of Messiah the LORD our Righteousness,* ‘ *because the Mediator is to be GOD, by whose Hands* ‘ *we are to obtain Righteousness from God Himself, and* ‘ *therefore it calls Him by the Name JEHOVAH.”*

 C H A P. IV.

Other Passages in the Book of Job, relative to the Subject of this Enquiry, cited and explained.

Chap. IV.

ALTHOUGH the Observations contained in the foregoing Chapters are, I think, so well founded as to need no additional Support, yet I am induced to cite a few other Passages from the same Book, as a Kind of corroborating Proof of what is above advanced, upon the following Consideration. It may possibly be said, that *Elibu's* Part of the Conference does indeed directly point to the Mark, which I have been viewing and shewing the Reader, and that the several Interpretations leading this Way might be admitted, were they consistent with the general Tenor of the Book, so that one Part might not seem to contradict the other. Now if the same Truths and Doctrine are taken notice of in the other principal Parts of this History, if the Traces of them manifestly appear, and shine to Observation, illustriously distinguished throughout the whole Course of it, great Strength will be added to our present Argument, and the Objection of Inconsistency be removed: There will be no Room left to say, that the capital Design of the Book of *Job*, as above stated,

stated, could never have been the principal Object of the sacred Writer, because the State of religious Knowledge at this Time, and amongst these Eastern Princes, will not allow us to suppose them to be so well instructed in the Covenant of Grace, the Belief of a future State, and Faith in a Redeemer. Chap. IV.

Though the Degree of Revelation communicated to the Patriarchs, in the Days wherein *Job* is supposed to have lived, may be farther considered in the following Chapter, it will be proper here to clear the Way, by producing some undeniable Testimonies from this very History, to prove, that the general Tenor of the Book, instead of being repugnant to the Purpose and Doctrine here supposed, is throughout consistent and uniform in this Matter. When the Reader has considered these Passages, I persuade myself that he will not require any farther considerable Enlargement upon this Point, to direct and fix his Opinion. Some of these Places will likewise shew the deistical Opinion of those Times, above observed, and justify the Allegation of *Job's* special Crime herein supposed, harmonizing with the Passages in *Elibu's* Part concerning these Matters.

As to *Job* himself, it is evident from what is said in the Introduction of the Book, concerning his punctual Attendance upon and Performance of the public Duties of Religion, and the special Mention of the Countenance of the divine

Chap. IV. Presence upon these Occasions, that he was a true Worshipper of the Deity, that he and his House did serve the Lord. And we may presume from the Goodness of the Man, that he would certainly communicate any saving Knowledge to his Friends, supposing them to have been otherwise destitute of the Means of Instruction. To say nothing of that high Testimony of *Job* given him by God himself, there is I say but little Room for doubting (none, I think, for a reasonable Mind) whether such Servants of God were acquainted with the necessary Means of Salvation. And how unaccountable soever it may appear to common Minds and Observers, that so good a Man as *Job*, and Persons so well informed as his Friends appear to have been, should be under the Dominion and Guilt of the highest Offence, or how incredible soever it may be to many, that a Principle of Independency should be so rooted and rank, where there was so true a Sense of Religion in other Respects; yet Facts, divinely attested, will be heard, and must be allowed. The Possibility of so strange a Contrast and Contradiction of religious Sentiments in the same Persons is too evident from what we daily hear and see, even in this Age and Country, where the Light of the Gospel shines with the purest and strongest Rays.

I. The first Passage I shall cite, as confirming the above Hypothesis, is *Job* IV. 12, 13, 14,

15,

15, 16, 17 Verses. Now a Thing was secretly Chap.IV.
 brought to me, and mine Ear received a little
 thereof. In Thoughts from the Visions of the Night,
 when deep Sleep falleth on Men, Fear came upon
 me, and Trembling, which made all my Bones to
 shake. Then a Spirit passed before my Face; the
 Hair of my Flesh stood up. It stood still, but I
 could not discern the Form thereof: An Image was
 before mine Eyes, there was Silence, and I heard a
 Voice, saying, shall mortal Man be more just than
 God? shall a Man be more pure than his Maker?

The first five of these Verses are introductory
 to the Declaration contained in the 17th, and
 they are a most remarkable Description of the
 Manner, whereby a special Revelation, concern-
 ing the Doctrine of Justification, was vouchsafed
 to *Eliphaz*: For such Revelations were some-
 times communicated to Persons who were not
 directly in the * holy Line. It is highly pro-
 bable, that some Patriarchs and States had de-
 viated from the true Faith in this Particular, and
 stood in need of a divine Direction to put them
 again into the right Way. When therefore the
 three Friends went to visit *Job*, hoping to put a
 stop to his Afflictions by bringing him to a Con-
 fession of his Sins, God was pleased in Mercy to

Z 3

them,

* “ Habebant Veteres, Loco Scripturæ, Testimo-
 nium & Indicationem Patrum de Verbo Dei, ad
 “ priscos facto, itemque privatas Revelationes. Ita &
 “ *Eliphazum* habuisse credibile est.” *Cocc. in Locum.*

Chap. IV. them, and to all such as had erred with them on this Occasion, as well as to convince *Job* wherein consisted his special Guilt, to instruct them in, and remind them of, what was the Truth in this Point, by a divine Vision to *Eliphaz* and the Voice of the Holy Spirit. Some Expressions in the *English* Translation have induced superficial Readers to suppose, that *Eliphaz* was here only relating a common Dream, or something like it, and telling a Story about an Apparition (called among us a Spirit) of which he could give but a very indistinct Account, as generally happens, it is said, in such Cases through Fear and Confusion. They seem to think by *Eliphaz* taking no farther Notice of it in the Course of this Conference, that this, like other Spectres and Phantoms, might disappear (as this likewise is said to be usually the Case when these Things happen) when Day and Reason resumed their Empire. On the contrary, I think, we have here those most certain descriptive Characteristics, which are usually set down as Marks of a divine Revelation. Here was that *Fear, Trembling, and Shaking*, which was the Effect of that *first Voice*, or Sound resembling Thunder (like *that* at *Sinai*, &c.) which introduced such divine Messages, and demanded the Attention of the Persons to whom the Message was sent, assuring them at the same Time of the Divinity of the Speaker. Then there was a most profound

found Silence (* דממה) mentioned Ver. 16. Chap. IV.
 Then the Voice, † called in *Elijab's* Vision the }
 Z 4 small

* This accounts for the different rendring of the Verb דוּן by Lexicographers, who make it signify *speravit* and *expectavit*, as well as *cessavit* and *quievit*: So descriptive an Idea of the most eager and earnest Expectation could not be given as the Person under the Circumstance here supposed must have—*Arrectis Auribus astat*.

† This Voice, I apprehend, was called by the ancient *Jews* the *Bath Kol*, the *Daughter* of a *Voice* or the *Daughter-Voice*, concerning which there are many legendary Tales or *Talmudical* Stories. Dr. *Prideaux* indeed is pleased to say, in a Note under Page 124. of Vol. I. Fol, That “ by the *Bath Kol* the *Jews* meant “ a Voice from the Clouds, such as was heard from “ thence concerning our Saviour.” But in Pag. 256. of Vol. II, he tells us in a Note at the Bottom, after favouring the Rabbinical Stories, there is also another Reason for this Name (*Bath Kol*) “ That it came out “ of Thunder, that the Thunder Clap went always “ first, and then the *Bath Kol* out of it, and that “ therefore the Thunder was as the *Mother-Voice*, and “ *Bath Kol* as the *Daughter* coming out of it.” The Doctor adds, “ But this cannot be true.” Why not? because, it seems, “ most of the Instances (not all I “ find) which the *Jewish* Writers give us of their *Bath “ Kol* are without any such Thunder preceding.” It may be so, and they might have special Reasons for penning their Fables in that Manner. But the Doctor, who himself treats these People as they deserve elsewhere, is kind in referring his Reader, even in this Place, to what Dr. *Lightfoot* has said upon this Subject, in his first Vol. and pag. 485, to which I would likewise refer the Reader, desiring him only, for the present, to consult likewise what Dr. *Hammond* has said upon this φωνη and βροση, St. *John* XII. Note (b) *Acts* IX. 6. A judicious Reader will soon satisfy himself, by this Assistance, without farther Trouble. The Self-Contradiction of these Rabbies appears very strong upon this Subject, as they have asserted,

Chap. IV. *small still Voice*, clear and distinct, but soft, gentle, and agreeable to the open *expecting Ear*. This Voice or Articulation was accompanied with a *lenis Aura*, therefore called by Cocceius “*Vocem lenis Auræ.*” It shifted and changed its Form so fast, (as the *Hebrew* *יהלך* imports, Ver. 15. rendered *passed*) that though it *stood still*, to give undeniable Evidence of a real Presence, yet no particular Form could be discerned or described. Though its Influence and Power were felt, it was not known, *whence it came or whither it went*: Only by its Invisibilty and Agency it was known to be God, or the Voice of God, described to us, so far as is proper for us to know, in the Properties of the *material Spirit*.

It would serve more for Ostentation, than Use, to cite many Commentators upon this Occasion: But the Reader may be pleased perhaps to know what an approved Writer of the sixth Century has observed upon the Passage before us; the Writer I mean is *Olympiodorus*, who is a principal Commentator in the *Catena* of the *Greek Fathers upon Job*. He supposes “*Eliphaz*
“ here

ed, at one Time, that this Oracle of *Bath Kol* did not commence till after the *Babylonish Captivity*, or the Cessation of Prophecy. The Rabbies have likewise asserted, that it was a most ancient Way of Revelation, used towards *Hagar the Egyptian*, *Mansah* and his Wife, *Abigail*, in going to meet *David*, &c. See *Observation. Fof. de Voisin in Proëm. Pugionis Fidei Raym. Martini, Pag. 101, &c. Edit. Parisijs 1651.*

“ here plainly to assume the Authority of a di-^{Chap.IV,}
 “ vine Illumination, either to render what he
 “ said more acceptable to *Job*, or to gain an
 “ higher Degree of Credit: He draws an Ana-
 “ logy between the material Spirit and the Holy
 “ Spirit, as observable in this Place, and that
 “ he might not seem to be inferior to *Job* as to
 “ spiritual Communications, he asserts that he
 “ was not *without a Portion* (*αμοιρος*) of divine
 “ Illumination, *for the Spirit, Πνευμα, came or*
 “ *passed upon my Face, επι προσωπον μου.*”

But though *Eliphaz* was, in a manner, com-
 pelled by this Vision to declare to *Job*, and the
 Bye-Standers, what the *Voice* had said (which is
 done at the 17th Verse) yet he soon relapsed
 into his former Error: For the Impression de-
 cayed so fast, that he seems almost to have forgot
 his Commission (though delivered in such a
 Manner) in Chap. XXII. where he imputes the
 Sufferings of *Job* to wrong Causes, laying to his
 Charge the foulest and most inhuman Crimes
 (which he was very far from being guilty of)
 instead of the real one of Self-Justification,
 since that might probably be condemning him-
 self and the other Friends and Neighbours at the
 same Time. The Sentence therefore declared
 against the three Friends in Chap. XLII. 7. is
 principally addressed to *Eliphaz* as the most
 guilty, in having neglected to urge, or not per-
 sisted in urging that Answer or Instruction, which
 he was so divinely instructed and commissioned

to

Chap.IV. to deliver in the Words of the Text, for not saying, *i. e.* openly declaring and insisting upon what was *right*, or acknowledgeing what was so, as *Job* at last did, and thereby became victorious.

What hath been here observed, concerning *Eliphaz's* departing from the Matter of his Instruction and Commission, serves, I think, to confirm what is above supposed (pag. 88.) of the three Friends and *Elibu's* putting the Trial upon a different Issue. As *Eliphaz* and his Friends could not be prevailed upon, though commissioned in such a Manner, to say what was *right*, or persist in saying it, *Elibu* appears in order to do it, after some Expressions of Indignation against the three Friends for not doing it.

But, after all, the *English* Reader may demand, how does it appear from the Words of the 17th Verse (which is supposed to contain the special Matter of this Revelation to *Eliphaz*) that the Doctrine of Justification is therein contained?

Nothing here seems to be asserted or declared, but that no Man is more holy or just than God; which Truth does not seem to require a special Revelation, or oracular Answer to establish, or such a solemn Vision or preparatory Solemnity to introduce. To this I am enabled to give a satisfactory Answer by a new Translation of this Verse, made by a converted *Jew*, and communicated to me by a learned Friend.

The

The new Version is as follows,

The fallen Man shall receive Justification from that God that bore the Curse of the Law, if the mighty One cleanse his Work. The Hebrew is as below*. Whether this Translation be just, the Learned upon Examination must judge. I will set down some Reasons why I think it to be so.

1. As I take this to be a divine Decree and Resolution of a Doubt, to be promulgated for the Observation of Mankind, the ה prefixed to ENOSH must be, I think, *demonstrative* and emphatical, not *interrogative*, as our Translators suppose it to be, as the Majesty of Laws and decretorial Forms require the positive and determinate Manner and Style to ascertain and establish what is laid down, without giving the least Room for questioning the Truth of it.

2. The Sense of ENOSH here given is agreeable to what many learned Men have asserted over and over, and is preserved in our Translation in the Word *mortal*.

3. ELOAH. The Word translated *God* in our Bible has been observed to carry the same Sense as the converted *Jew* gives it, who told my Friend that it was an emphatical Expression for Christ, and that the Word *God* was not *determinate* enough.

4. GiBeR

* האנוש מאלוה יצדק אם מעשהו יטהר גבר

Chap. IV. 4. *GiBeR*, translated *the mighty One* in this new, and *a Man* in the common Version, has been observed by *Glassius* in his *Onomat.* pag. 74, &c. to be a peculiar Characteristic of Christ.

5. The Word rendered *his Work* in this new Translation, and *his Maker* in the *English Bible*, is a Noun, generally if not always signifying a *Thing*, not *Person*, unless a *ו* be inserted between the *ו* and *ע*; which *Robertson*, contrary to the Reading of the *Hebrew Text*, has taken Care to do in his Citation of the Words from this Verse: This done, he renders them *præ Opifice suo*, in Complaisance perhaps to the *English* Version of *before his Maker*. But the Mem in this Word is, I suppose, the Prefix of the Hematic Noun *עשׂה*, and not the Preposition signifying *coram* or *præ*: As I am a Stranger to the Person and Character of him who gives this new Translation, I have not adopted it upon Authority, or rested the Proof upon personal Character of Learning, &c. but have fairly laid before the Reader the Reasons which induce me to accept it and prefer it to the common one: I will add, that many skilled in the *Hebrew* (whom I have consulted) highly approve it.

And now the Reader is to examine what hath been said upon this Passage, and use his own Judgment.

II. Chap. VI. Ver. 10. Ver. 13. We must go back to the 8th Verse to take the Sense of the 10th.

8. O that I might have my Request! and that God would grant me the Thing that I long for! Chap. IV.

9. Even that it would please God to destroy me, that he would let loose his Hand, and cut me off.

10. Then should I yet have Comfort.

Job, you see, is very desirous of his Dissolution, not less so than *St. Paul* was, and probably upon the same Reasons; that he might be out of the Reach of Trouble and Sorrow, and admitted to the everlasting Pleasures of the Faithful. This is, I think, the plain Import of the Words, as they lie before us in the *English* Translation, *having Comfort* implying, I think, not only an Exemption from Pain, but a Perception of Pleasure. But the original Words so fix the Sense as to leave no room for wavering: Literally translated they run thus, *My Consolation shall yet* (notwithstanding this Dissolution) *even after Death, subsist*. The Word rendered * *yet* signifies both a Continuation and Increase of what it is applyed to, and the Verb-Substantive here used is future by the prefix *Tbau*; so that the Words must carry this Sense, my Comfort shall be more and more after the Determination of this State of Existence. Was not the Patriarch's Hope full of Immortality? What we translate, *yea I would harden myself in Sorrow*, in this 10th Verse, is rendered by *Schultens*, *et Pede Terram quatiā cum Exultatione*. If this Translation be just, it strengthens the former Construction, and supposes

* Adverbium *continuativum*.

Chap. IV. poses *Job* to be quite transported with the Hopes of what he should find in his future State of Existence, and by these Expressions he seems in some measure to anticipate it by the Strength of his Faith.

Ver. 13. *Is not my Help in me? and is Wisdom driven away from me?* The most arrogant, self-sufficient Deist of ancient or modern Times could not speak in a more elevated, independent Style. But the Original being not so strong, the Words will, I think, bear softening and admit the following Construction, *If there be no Help in me, i. e. admitting that I am not able to relieve myself under my present Distress, is Wisdom or right Reason, my very essential, distinguishing Excellency, inherent in me (TOSHIA from JeSH) banished from me?* Even after this Softening, the Reader will perceive that enough is left to fix upon *Job* the Charge of thinking more highly of himself than he ought to think.

III. Ch. IX. 15. *Whom, though I were righteous, yet would I not answer; but I would make Supplication to my Judge.*

It is observable, that *Job* guards his seeming Submission here with a *salvâ Justitiâ suâ*, *whom, though I were righteous* (an odd Supposition this, if he did not think himself or Man might be so) *yet would I not answer* (in the Way of Contradiction) *but I would make Supplication to my Judge.* He thought it most safe and prudent, when

when he was upon his Trial before a Judge Chap. IV.
 armed with Omnipotence, to plead guilty, though he thought himself, upon the Whole, not to be so; as may be inferred from his refusing his Challenge in the two last Verses, *Let him take his Rod away from me, and let not his Fear terrify me; Then, would I speak, and not fear him,* and what is said at the 17th Verse of this very Chapter, *he (i. e. God) multiplieth my Wounds without Cause.*

IV. Chap. X. Ver. 18, 19. *Wherefore then hast thou brought me forth out of the Womb? Oh that I had given up the Ghost, and no Eye had seen me! I should have been as though I had not been, I should have been carried from the Womb to the Grave.*

This Passage is here produced by way of reclaiming the true Import of it, as a great Writer would make it prove Job's Infidelity with regard to a future State, His Words are; "*Nondum*
 "*notam Immortalitatem Animi Tempore Jobi*
 "*fuisse hæc, ut innumera alia, clarè ostendunt.*"
 But if his innumerable other Arguments have no more *Weight*; and prove no more than this, the Number will not be formidable, and we may still be assured that Job's *Hopes were full of Immortality*: Had he been taken from the Womb to the Grave, there was the same Reason to expect a Resurrection of the Body, as though the Soul and Body had continued together many Years, supposing that a Soul had ever been united

Chap. IV. to it. And this was plainly the Case here from
 the Expressions, *Oh that I had given up the Ghost!*
 In regard to this World, and the Sensations of
 Pleasure and Pain, resulting from the Union of
 Soul and Body, had *Job* been carried from the
 Womb to the Grave, he had not endured so
 much in Mind or Body, and, in this Sense, *he*
would have been, as though he had not been: No-
 thing more can be inferred from this, and such
 like Expressions.

V. Chap. XI. Ver. 14, 15. *If Iniquity be in
 thine Hand, put it far away, and let not Wicked-
 ness dwell in thy Tabernacles. For then shalt thou
 lift up thy Face without Spot; yea, thou shalt be
 stedfast, and shalt not fear.*

It is plain from this Exhortation of *Zophar*;
 that the prevailing Opinion of that Age was; that
 Man's *Righteousness* or Justification depended en-
 tirely and independently upon himself, that he
 could make or keep himself clean without Spot;
 could be quite stedfast and invariably good, so
 stout of Heart as to have no Thing or Person
 to fear.

VI. Chap. XIII. 15. *Though he slay me, yet
 will I trust in him: but I will maintain mine own
 Ways before him.*

The *Hebrew* Word translated *slay* signifies;
 says *Schultens*, *Excision*, borrowing its Idea from
 a Tree pulled up by the Roots, and laid along
 the Ground: But after such an Excision, *Job*
 declares that his Trust will be in God, his Hope
 and

and Expectation will be placed there, as the Ori- Chap.IV.
 ginal imports. But this Confidence and Security }
 proceeds from a wrong Principle, a Persuasion
 that he was perfect and righteous, that he had a
 Right to be justified : *I will maintain mine own
 Ways before him*, says the Patriarch ; every Step
 of my Conduct has been so guarded, that I have
 not deviated in any Instance from the Line of
 Duty, the omniscient God himself being my
 Judge. *Job* thought it sufficient to be free from
 any scandalous Immoralities or Impiety, which
 his Accusers were perhaps guilty of ; but he was
 not aware of secret Sins, of many Imperfections,
 even in the very Performance of religious Du-
 ties, of wandring Thoughts, uncharitable Cen-
 sures, and spiritual Pride, so that *in many Things
 we offend all*, without excepting any.

Maintaining his own *Ways before God* must
 therefore be an unwarrantable Stiffness, not plea-
 sing in the Sight of him *who resisteth the Proud*.
 Neither, supposing he was perfect, and in every
 Point unblameable, was it in his own Power to
 continue so, without the special assisting Grace of
 God : So that it may be doubted, whether his
 Resolution (mentioned Chap. XXVII. 5, &c.)
 not to * *remove his Integrity* from him, instead of
 deserving so much Praise as hath been bestowed

* If this Expression be meant of his withstanding all
 Temptations to Idolatry, and Worshipping the Host of
 Heaven, it is literally true, that *Job* did not remove his
 Integrity from him, but came off whole and *entire* in his
 Engagements with Satan upon this Occasion.

Chap.IV. upon it, was not his great Crime; whether entertaining an Opinion of his own Perfection, and hugging himself in such a Security, was not that Condition and Offence, which made him a fit Subject to be tried and purified in the Furnace of Affliction, for an Example and Admonition to his Contemporaries, and all Posterity. *I came not to call the Righteous, but Sinners to Repentance*, was our Saviour's Reply to the *Pharisees*; and therefore the Sense, I think, must be this, that the Benefits of our Saviour and his Redemption were not intended for, or expected to have any good Effects upon, such as think themselves so righteous and whole as to need no Repentance, no Physician. May not likewise the Text, * *There is Joy in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, who need no Repentance*, be capable of this Interpretation, or ought it not to be admitted as the only true one? I am satisfied that this must be the Meaning, as the *comparative Part, more than over*, was addressed to the *Pharisees* alone, *who trusted in themselves that they were righteous: Pharisees* therefore and *just Persons* are synonymous Terms, and the Sense is hereby clear; that one Publican, who was a sincere Penitent, was more acceptable to God, than ninety and nine proud *Pharisees*, who thought themselves just Persons, needing no Repentance. This was a cutting Reply *ad Homines*.

* Luke XV. 7.

mines. That this *comparative* Clause was added Chap.IV.
 by way of Answer to the *Pharisees*, appears, I think, very plainly from its being omitted in our Lord's immediately following Illustration of the same Point, under the Parable of the lost Piece of Silver. Having answered the *Pharisees*, who interrupted him at Ver. 2. he addressess himself to all the Publicans and Sinners (at Ver. 8.) *who drew near unto him for to hear him.* To them he puts a parallel Case, that was of general Application, where his Conclusion is positive; *That there is Joy in the Presence of the Angels of God over one Sinner that repenteth.*

The many Difficulties raised about the Answer to the *Pharisees*, and the forced, unnatural Suppositions invented by Commentators to solve them, vanish, I think, at once, and need not puzzle us any longer, if we admit the Interpretation here offered. The Text stands quite clear of any Absurdities to be charged upon it; and an Habit of Piety and Goodness may be allowed to have the same Preference and Recommendation in the Sight of God it ever had, and ever will have.

VII. Chap. XIV. 14. *If a Man die, shall he live again? All the Days of my appointed Time will I wait, till my Change come.*

The Verb of the Noun translated *Change*, signifies to change for the better, "de veteri in novum, de debili in robustum," says *Schultens*, referring to the 7th Verse of this Chapter. The Lexicons say, that the Exposition is "pro, vice;

Chap. IV. "notat unius Rei pro alterâ commutationem."
 Numb. XVIII. 21. it is what the *Levites* were to receive by way of *Recompence* for their Services ; *Prov.* XXXI. 8. with a *Vau* in the third Order, it signifies *Transitus* ; *Gen.* XLV. 22. *Mutationes, vel mutatoria Vestium, i. e. alias novas et recentes,* and so *Judg.* XIV. 19 ; XVI. 13, *Cincinnati. Trommius* adds another Idea, and makes it signify *floresco*. The Reader, from this View, may be left to make Inferences for himself, and decide the Question whether *Job* believed a future State.

Kircher translates these Words *donec rursus sum*, which surely expresses the strongest Dependence upon another State of Existence, in which the Body and Soul would be reunited ; otherwise *Job* could not say he should be *rursus, again*, in this Respect, or in the same Mode of Existence wherein he was at the Time of uttering these Words. But the good Patriarch was satisfied that, though Man must lie down in the Grave, and not rise *till the Heavens be no more*, Ver. 12, yet *then* he should awake from the Dust and long Sleep, and be *again* as he then was, *i. e.* compounded of a Spirit, Soul, and Body, though the Body should be so altered *for the better*, as to be a more fit and agreeable Companion for the Spirit and Soul.

It hath been said, that the Idea of the Word translated *Change* is taken from the Custom of changing Soldiers, when relieved upon Guard or Duty. But I see no Foundation for, or Sense in this

Opinion. That it was taken from the Change of Chap.IV.
 old worn-out Garments for new and better, and
 for a Recompence and Reward for the Perform-
 ance of religious Duty, we have the Authority of
 the holy Scriptures to bear us out in supposing.
 If any may contend, that the Word rendered
Change, having a *Job* in the third Order, may be,
 and seems to be a personal Noun to be rendered
Changer, or the Person who was to effect this
 great Change by raising himself, and all Man-
 kind from the Dead, I shall have no Dispute with
 him. In this Case *Job's* Faith will be unan-
 swerably plain, and prove, that he knew, and
 had a full Dependence upon that Person who
 was to *change his*, or *Man's vile Body*, *that it*
might be fashioned like unto his own most glorious,
or glorified Body.

VIII. Chap. XV. Ver. 10, 11, 14, 15, 16, 17,
 18, 19. Any unprejudiced Reader of this Chap-
 ter must be convinced, that the State of religious
 Knowledge in the Time of *Job* was much higher,
 and more enlarged than many have supposed.
 The Verses here selected furnish Matter of cu-
 rious Observation. 1. From the Expressions in
 Ver. 10. *With us are both the gray-headed, and*
very aged Men, much elder than thy Father, toge-
 ther with what is said Ver. 17, 18. *I will shew*
thee, hear me, and that which I have seen I will
*declare, Which wise Men have * told from their*
A a 3 Fathers,

* It may be objected, that this very Form of speak-
 ing is used by the Psalmist, *Pf. XLIV. 1. We have*
heard

Chap. IV. *Fathers, and have not bid it, it appears, I think,*
 that Religion at this Time was probably tradi-
 tional, and the Knowledge of it preserved in the
 Lips of the Priests or Patriarchs. The Manner
 of expressing it here must induce one to believe,
 that but few Generations had passed since the Re-
 velation was given; *aged Men, much older than*
Job's Father, were then, it seems, living, who
 were able to give authentic Accounts of these
 Matters; and *wise Men,* such as had attended to such
 important Declarations, and had received their
 Knowledge from * *their Fathers*; which Fathers
 were those very Persons, *to whom alone the Earth*
was given, and no Stranger passed among them.

Con-

heard with our Ears, O God, our Fathers have told us,
&c. I answer, that though the Word in both Places be
 the same, *viz. told,* in the *English* Translation, yet there
 are *two* original Words of different Significations. The
 Word in *Job* is דִּבֶּר , importing a *verbal* Declaration, or
Annunciation; That in the *Psalms* זָכַר , from the Verb
 signifying to *enter upon Record*, the Noun being there-
 fore the Word for a *Record* or *Book*, the Sense of the
 Psalmist therefore is, *our Fathers have recorded,* and *we*
see in, or hear from the Reading of those Records in our
 daily Service *what mighty Works have been done, &c.* I
 speak here of the Sense of the Word as it was *generally*
 applied after the Use of Letters: *Before,* it seems to have
 been used in the Sense of *enarrare,* as in this Book, and
 for recording Times and Facts in that rude, short Man-
 ner, whereby they were described, before alphabetical
 Writing was revealed or taught.

* *Clouds* of sufficient *Witnesses* could at that Time at-
 test the great Facts of the universal Deluge, the Confu-
 sion and Restoration of the Heavens and Earth, or terra-
 queous Globe, the Affair at *Babel*, the Destruction of
Sodom, and many other public and undeniable Proofs of a
 divine

Considering the Age of Man in those Times, Chap. IV.
 revealed Truths had but few Hands to pass through between *Noah* and *Job*. *Noah* living 350 Years after the Flood, and *Shem* to the Marriage of *Isaac* and *Rebekah*, the remaining Term of Years might be filled by Three or Four in a direct Line of Descent, allowing them to answer the above Description of *gray-headed* and *very aged* Men. This Account helps, I think, to fix the Time wherein *Job* lived. The Persons pointed out and referred to in Ver. 19. as the Fathers from whom the whole Stock of Wisdom and Knowledge was derived, as from one pure and plentiful Fountain, are plainly the little holy Family preserved in the Ark. To them *alone* was THE Earth given (the prefix *Ha* denoting here the Earth in general, no particular Part or Region) and no Stranger was passing among them, as such had passed among the Children of *Israel*, called a *mixed Multitude*, when they came up to take Possession of that Land which was given *them*. No Words could be more restrictive than these, to determine the Application, and particularly to describe *Noah* and his Sons, who were

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divine Power and Providence. The moral Evidence of these Matters was to that Age, by passing through so few Relators, as strong as any we have for any Part of the History of our last great Civil War, and the Martyrdom of King *Charles* I. handed down from the Great Grandfather to the now living Great Grandson; to say nothing of the indubitable Veracity, and superior Authority of such Traditions, as came down attested by the Chief of the religious Line of *Shem*.

Chap. IV. the * *Beni Elahim*, the *Sons of God*, who *shouted* for Joy upon the Earth being given them, and their beholding the Renovation of the Uses and Beauties of the Heavens and the Earth, after the shaking their Foundations, and seeming Dissolution of them. Their Pleasure must have been inexpressible, when after so long a Confinement, though safe Custody, and floating so long amidst the dreadful Wastes of Death and Destruction, caused by the Furioufness of the Blast of the divine Wrath, God led them forth into, and

* The Interpretation of the Word *Elahim*, as signifying *Furatores, Fæderatores*, describing the three Persons of the Essence *covenanting* to redeem Man, and obliging themselves to perform their respective Parts by that Kind of Oath or Swearing, which is joined with an Imprecation, fully explains this Phrase. For the *Sons* of the *Elahim*, or these *Covenanters*, must be those, who by this Act of theirs were *born again unto a lively Hope*, and after a Forfeit of Life, and every other Blessing, were by this Act of Grace restored to what they had lost, and were made the *Children of God*, or the *Sons of the Elahim*. Hence it undeniably appears, that none but the human Race could be comprehended under this Expression, as the Angels had no Share or Part in this Covenant. And such only of the human Race are included in this Expression, or understood by it, as thankfully acknowledge and accept the proffered Blessing, endeavouring to perform the Conditions, in order to obtain the Promise. To all others the Covenanters speak thus, *Behold, ye Despisers, and wonder and perish!* The general religious Distinction of Mankind in the first Ages was, the *Sons of the Elahim*, or true Worshipers of these *Fæderatores, Covenanters, &c.* and the *Sons of Adam*, who followed their own Imaginations, and Religions of their own Invention, or compounding a Religion dictated by that Nature which they had as the natural *Sons of the first Adam,*

and gave them a fresh Grant of Man's forfeited Habitation, after he had renewed the Face of the Earth. The first Grant was given to a single Person, but the second (as a second was necessary upon a Forfeiture, and taking away of the old Grant, as here mentioned) to more, though the Number or how many be not here set down. Such as reject this Interpretation should assign any other Time or Persons when, and to whom, this whole habitable Globe was given. Chap. IV.

From the Words *no Stranger passed among them* I infer, that Strangers were passing or had passed amongst some Settlers in a remarkable Manner,

Adam, and set up in opposition to what was given and appointed by the *Elahim*, for the Direction and Obedience of their true Sons and Followers. We see therefore these appellative Terms applyed in the Way of Contradistinction, The *Sons of God* saw and came in to the *Daughters of Adam*, the true Worshippers mixed with the *Daughters of Idolaters*, being probably allured and tempted by their great Beauty, as was the Case in After-times with the *Daughters of Moab*, &c. That *Idolaters* were comprehended under these *Sons or Daughters of Adam*, is evident from what we read in *Gen. XI.* where we are told, that the Builders of *Babel* were the *Sons of Adam*. I find the Phrase *Beni Elahim* only in *Gen. IV. 2, 4. Job I. 6. II. 1.* and the Place here cited. In all these Places they unquestionably agree in, and prove the Interpretation here given, and if this Phrase or distinguishing Appellation was not used after the Commencement of the *Mosaic Dispensation*, we have herein no inconsiderable Proof and internal Evidence, that the Subject of this History is more ancient than that Dispensation. This Phrase, *Sons of God*, is used in the New Testament in the same Sense, and applyed from the Old to describe the same Persons.

Chap. IV. Manner, who were about to take Possession of some Land granted to them. That this was the Case of the *Israelites* is very plain from what the Scriptures say of the *mixed Multitude* that passed among them, and are supposed by some to be settled in *Arabia*, that Appellation coming, it is supposed, from the Verb which signifies to *mix*. The Word rendered *Stranger* signifies one coming from a great Distance, *è longinquo*, which was the Case of the Strangers who passed the River *Jordan* among or in the midst of the *Israelites*, and travelled with them all along till they came to the Borders of the promised Land. This being so very particular a Circumstance, and, I think, the only Fact from whence this Description could arise, we are, I think, obliged to allow, that *Job* lived, and the Matters related in this Book were in their Course of Action, at the Time of the *Exodus* or Passage of the *Israelites* out of *Egypt*, or more particularly at their being about to enter *Canaan*: At this Time, by separating from the Strangers or mixed Multitude, they marked them out to particular Notice and the Observation of future Times, on account of the Settlements which must have been made, and the Tract of Land taken up by such a vast Concurrence of People. We have this Authority to fix the Age of *Job*, &c. since no Notice is taken of what passed afterwards amongst the Children of *Israel*, their Laws, Separation, Conquests, &c.

May

May not the Words, Ver. 11. *Is there any secret Thing with thee?* be best understood of the * Redeemer? The Word translated *secret Thing* may be the *secret Person*, then concealed, who then LAT, *latuit* (being then *intra Causas atque abdita Rerum*) according to the Verb here joined with the Noun *secret Thing* or *Person*. *Le Clerc* is pleased to say, that these Words refer *ad Revelationem nondum patefactam*. If the personal Interpretation here hinted be admitted, the Paraphrase or full Sense will be, *Is that secret Person, who is in the Fulness of Time to be revealed, and made manifest, and who will make all Things clear and manifest, at present concealed with thee?*
Hast

* “Christ, amongst other characteristic Distinctions, “takes the Name of MeDeBeR” (here used) says *Heidegger*, in his *Ch. de Theologiâ Patriarcharum*, p. 78. *Heidegger* therefore supposes, that our Saviour refers to *Isaiah LII. 6.* when he gave this Answer to the *Jews* demanding of him, *who art thou? even the same that I said unto you from the Beginning.* This learned Writer therefore gives the *Hebrew* here, that the Relation between the Prediction and Completion may more plainly appear. מראש ירברתי לכם, *sum is qui ab initio vobis locutus sum.* It is worth the Reader’s while to consult *Heidegger* upon this Point. DeBeR, I think, according to *Mr. Hutchinson*, signifies a *secret Thing* or *Person* which is to be revealed, and it signifies a *Word*, or the *LOGOS* that was revealed, *Prolatus*. The *Adytum*, or *Sanctum Sanctorum*, went under this Name, as containing mysterious Emblems and enigmatical Representations, which were to be explained and revealed in future Times. These *secret Things* were to be manifested at that Time, when the *LOGOS* or *secret Person* should be, to whom they pointed, and who was the Substance from whom these Shadows proceeded.

Chap. IV. } Hast thou the exclusive Benefit of his private Counsels and Instructions, which may intitle thee to thy Claim of superior Wisdom and perfect Knowledge?

IX. Ch. XVI. 17, 19, 20. *Not for any Injustice in my Hands: Also my Prayer is pure.*

Job, we see, cannot be prevailed upon to confess, that he has done any thing amiss, or failed in any Respect; even his Thoughts were clean, and his Prayer, with regard to the Mind whence it proceeded, as pure as the * Oil which was ordered to be used in Consecrations, without the least Mixture of any contracted Filth, or any Kind of Impurity. *Schultens* refers us to Chap. X. 7. for an Explanation, or parallel Place, where *Job* declares and insists before God, *Thou knowest that I am not wicked*; and Chap. XI. 4. *Zophar* tells him, *For thou hast said, my Doctrine is pure, and I am clean in thine Eyes*. This Claim to a spotless Innocence and indefective Holiness explains the 19th and 20th Verse here cited. *Also now, behold, my Witness is in Heaven, and my Record is on high. My Friends scorn me, but mine Eye poureth out Tears unto God*. He appeals here, we see, to *that Person* who was in Heaven, as the Witness of his Perfection, not the Coverer of his Defects, or one that might atone for them; as one, who, being on high or in the high Places, was to record his Virtues and Merits, that they might be produced upon Occasion

* From whence the original Word and Idea is taken.

caſion in his Juſtification. The former Part of Chap. IV. the 20th Verſe ſhould, I think with great Submiſſion, be rendered, *my Mediator, my Friend*, the Word * MeLITS, rendered *Scorners*, or who *ſcorn me*, in the *Engliſh Bible*, and by *Schultens Illuſores*, coming, I ſuppoſe, from the Verb MaLaTS to *ſweeten* or *mediate*; ſo that *Job* claims this juſt Perſon as his Friend, as having a Right to his Friendſhip on Account of his unblemiſhed Conduct and Integrity. The following Words, or rather one of them, plainly ſhews us who this Perſon was, who was called upon as *Job's Witneſs, his Record on high, his Mediator, his Friend, my Mediator is my Friend, and mine Eye droppeth or poureth out Tears to † Eloah*, not the Tears of a penitent Sinner, but thoſe of a virtuous Man in Diſtreſs, complaining to his God of undeſerved Sufferings. Learned Men, as hath been obſerved, ſuppoſe this Word *Eloah* to ſignify and peculiarly to deſcribe that Perſon who was to be, and actually was made a *Curſe* for us, as it is a Participle paſſive from the Verb

* This Word is conſidered more at large in a Tract published in 1743, printed for G. Strahan, intitled, *Reflexions upon two Eſſays, published by Mr. Squire*, To what may be found there, we may add, that the true rendring of this Word will explain *Iſ. XLIII. 27.* where it is tranſlated *Teachers*, but not as they are *Teachers*, but as *Mediators* in a ſecondary Senſe, as offering up to God the Prayers, &c. of the People, and conveying to the People from God, and by his Appointment, various Bleſſings.

† The original Word, here tranſlated *God*. See what is ſaid in Chap. I. upon this Word.

Chap. IV. Verb ELaH, to swear, with an Imprecation
 annexed.

Admitting this Construction (which I take to be the true one) and what is said in other Places upon the same Point, without offering Violence to the Meaning of the original Expressions as they stand in the Context, we plainly see what was the Faith of *Job* in this Respect; he knew that a Redeemer lived, who resided in the high Places, that this Redeemer had restored Man to his forfeited Estate, that he would likewise deliver from Death, was a Friend to all good Men (*Job* reckoning himself in that Number) that he would present their Petitions to the Throne of Grace, and render them acceptable to the Deity by his Mediation, would intercede for Sinners upon due Qualification and Application, though *Job* did not think himself to be a notorious Offender, and therefore asked Nothing upon that Footing.

X. Chap. XVIII. 14, 15. *His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors; It shall dwell in his Tabernacle, because it is none of his: Brimstone shall be scattered upon his Habitation.*

I produce this Passage for the Sake of making a Remark upon the last Part, where the Punishment of wicked Men is declared under the Image of *Brimstone* being scattered upon their Habitations. These Words must allude to some real, well-known Fact. The Expressions are not in themselves metaphorical as the *Laughing of Vallies*, or *the Singing of Stars*, a Land flowing with
 Milk

Milk and Honey, or as the Expressions in the 19th and 20th Verses of Chap. XXIX, &c. But the Terms are capable of a literal Sense, though the Image of *scattering Brimstone upon Houses, to destroy them*, would not probably have entered into the Imagination of any Speaker or Writer, unless there had been a real Original from whence the Allusion was taken. Neither would such a Description have been apprehended by Hearers or Readers, had not real History afforded an Instance of this *Manner* of Destruction. But this Allusion seems to be so well and generally understood, that it is produced by *Bildad* here as a Matter clearly illustrated by the Notoriety of some Fact to which it refers, none of the Audience appearing to be any way surprized at the Oddness of it. From whence I infer, that the History of the Destruction of *Sodom* (which was the only Fact this Description could allude to) must be well known at that Time, and in those Parts, which were inhabited by *Job* and his Friends. Nay, this Fact might be within the Memory of the *gray-beaded* and *very aged Men*, then living; or however, so dreadful and miraculous a Destruction could not well be sunk in Oblivion so soon, by the most regardless and vicious Race of Men that ever lived. But the sacred Writer has taken care to inform Posterity, that the Fact here referred to by *Bildad* was the Destruction of *Sodom*, by using the same Word, *GoPRIT*, for *Brimstone*, in both Places. *Stockius* observes,

Chap. IV. observes, that the Word is used but once for *proper* or *real* Sulphur, viz. Gen. XIX. 24. in the Case of *Sodom*; so that the Persons addressed in this Passage must have immediately turned their Thoughts to, and been well apprized of, the Manner of the *Sodomites* Destruction. The Allusion here was as plain and well known as the symbolical Application of it by the Prophets, Deut. XXIX. 23. Psalm XI. 6. Is. XXXIV. 9. Ezek. XXXVIII. 22, &c. when they make use of it as a Symbol of the most grievous Punishments of God inflicted upon Sinners in this Life, or as a Type of what will befall them in the next, Is. XXX. 33. The Reader is desired to make a proper use of this Remark, when he shall collect the several Hints set down as I pass, for the better fixing the Age of *Job*.

Another Image or Circumstance of this Kind, serving towards fixing the Age of *Job*, may be here anticipated and presented to the Reader's View, as the two Passages may illustrate and strengthen each other, and by being united give more Force to the Argument they are brought to support. It is contained in these Expressions, which occur Ch. XX. 17. *He shall not see the Rivers, the Floods, the Brooks of Honey and Butter.* If this Passage be supposed to allude to the Punishment of the Infidelity of those *Israelites*, who were not upon that Account permitted to enter the promised Land, whose Plenty was divinely described to *Moses*, Ex. III. under the Expressions

pressions of a *Land flowing with Milk and Honey*, Chap. IV. we have another corroborating Authority and internal Evidence for fixing the Time, when the Transactions related in the Book of *Job* did actually happen. This Supposition gives a clear and satisfactory Account of this Allusion and these Expressions, and it will, I think, be difficult to give any other that is so just, easy, and consistent, as what is built upon this Supposition. Had *Moses* been dead, and *Joshua* actually begun to take possession of the Land by that dreadful Destruction of the idolatrous *Canaanites* which soon followed, such an Instance of God's Vengeance against Sinners would probably have been taken notice of, when the great and public Manifestations of God's Judgments against high Offenders were setting forth, by way of Check and Admonition to the Persons then living.

I cannot forbear adding here (for the Reader's Information in settling the Age of *Job*) a third Observation, as I have not met with any Writer who takes the least notice of it, and, as I think, it will be admitted to be decisive Evidence in this Case.

It is said, Ch. XLII. 11. That every Man (*i. e.* of *Job*'s Brethren, mentioned in the former Part of this Verse) gave him a *Piece of Money*, in *Hebrew*, *Kesita*. It is, I think, agreed upon as certain from what *St. Stephen* says (*Acts VII. 16.*) that this was real Money: The Word signifies a *Lamb*, and a Coin, so called from the *Image* of

Chap. IV. a *Lamb* impressed upon it. This Piece of Money was some of the *Æs signatum* that was in use and current, I presume, among the holy Line, or the near collateral Branches of that Line, who professed the true Faith. The other Money used in general Commerce was the *Æs appensum* or *Shekel*, which the Word signifies, and which *Abraham weighed* to the Children of *Ephron*. This is expressly there called current Money amongst the Merchants, the Weight or intrinsic Worth being pretty near the same in all Nations, and therefore current among all, as *Bullion* is at this Day. What the Learned and Commentators write upon this Word to our present Purpose may be here set down. To what is said by the Annotators cited by *Poole*, which the Reader may consult, we may add what we find in *Leigh's Crit. Sacra*, under this Word as follows,

“ *Nummus sexta Pars Deuarii*, Gen. XXXIII.
 “ 19. Cl. *Drusius* arbitratur *Nummos* fuisse
 “ *Agni Imagine* signatos, quod *priscis* non fuisse
 “ *infolens* docet. *Argivi Lupum*, *Thessali*
 “ *Equam*, *Cyziceni* et *Lycii Leonem*, *Rhegini*
 “ *Leporem*, alii *Corvum*, alii *alias Pecudes* Num-
 “ *mis* impressere. *Apud Athenienses Nummus*
 “ *erat Bovis Imagine* signatus, qui et *Bos* diceba-
 “ *tur*, unde *Proverbium*, *Bos in Linguâ*, in eos,
 “ *qui Pecuniâ corrupti* tacent. *Amama* in *Locum*.
 “ *Job XLII. 11. Josh. XXIV. 32, &c. &c.*”

And below, “ This Coin intimated *him that was*
 “ *slain from the Beginning of the World.*” *Leigh's*
 marginal

marginal Notes say, “ *Nummi Genus ; non Agnos* Chap.IV.
 “ significare, quod *Chald. LXX. Lat. arbitrati*
 “ sunt, ipse *Stephanus* fancivit, cum pro eo di-
 “ ceret *τιμὴς ἀργυρίου, Pretio Argenti. Masius*
 “ ad *Jos. XXIV. 32. Paræus, & alii* accipiunt
 “ de Nummis *Agni Imagine* signatis *. Hancce
 “ Versionem *verisimiliorem esse* probatur, 1. ex
 “ *Job XLII. 11. ubi non potest commodè pro pe-*
 “ *cude accipi.* 2. Etiam *Arabice* nummum sig-
 “ nificat. 3. Quando pro *Agno* exponitur est
 “ significatio *Chaldaica, &c.*”

The Reader will observe, that the Word *Kesita* occurs only in two Places besides this we are considering, and *that* in *Joshua* is only a Reference to the Passage in *Genesis*. It is not once mentioned afterwards by any of the sacred Penmen; which is not, I think, to be accounted for any other Way, than by supposing that the Use of this Coin was set aside before the History of the *Jewish* Affairs is any way related, or any thing was transacted under the *Mosaic* Dispensation. Otherwise, in their various Transactions and Negotiations, this Species of Money must probably have been mentioned as well as *Shekels, Talents, &c.* From this Silence, I think, it more probable that this Coin was not used after the giving the Law at *Sinai*. The Continuance of it after-

B b 2

wards

* *Marius*, and others render the Word *KeSiT*, *Truth* and a *Lamb*, whereby, I presume, they would intimate the mystical Meaning of the Coin which had this Stamp upon it, as this is the only Way that occurs to me of reconciling these two Ideas.

Chap. IV. wards would perhaps have been inconsistent with, or a Breach of the second Commandment: *Thou shalt not make to thyself*, i. e. for thy Fancy or Use, without divine Appointment, *any graven Image or Likeness of*, &c. whereby all Images upon their Coins were supposed to have been forbidden, and this Image might, perhaps, have been abused to idolatrous or superstitious Purposes, as the *Faces* or *Cerberic* Emblems had been, in copying their Likenesses, and setting up Images so copied in their private Houses, called *Teraphim*, to which they paid divine Worship, and consulted them as real Divinities. The making of these mysterious Emblems therefore to, or for *themselves*, $\square\aleph$, for their private Uses, is absolutely forbid by the second Commandment, and the sacred Emblems were allowed to be only in the Tabernacle, Temple, and *Sanctum Sanctorum*.

If therefore it be allowed (as, I think, it must upon this State of the Case) that the *Kesita*, as to the Name and Thing, did not exist, whatever the Reason might be, after the Delivery of the Law at *Sinai*, we have a clear Proof that the Transactions recorded in the Book of *Job* must have happened before the *Mosaic* Dispensation took Place, as so many of these Coins were brought to *Job* upon this Occasion; *Every Man* brought * a *Kesita*. Not-

* The original Words signify *One Kesita*, each having a feminine Termination, and therefore not to be rendered

Notwithstanding the Difference above noted, Chap.IV. concerning the Signification of this Word, I have not met with any Place of Scripture where it signifies *indisputably* a *Lamb*, the Words for *Lamb* in *Exodus* and *Leviticus* being no way related to this. There is another Word for the Passover Lamb, another for the Peace-offering Lamb.

An attentive View of this Passage necessarily fixed my Eye, and kept it longer than it before had been upon the Context, whereby I am fully convinced myself, that Commentators have given a low, unworthy, injurious Interpretation of the grand Conclusion of this instructive History. We are directed by them to think only from the

B b 3

Narra-

a Lamb. For the same Reason, should it be urged, that, upon the Supposition of *Job's* offering a great Sacrifice for himself and Friends, each might bring a Lamb for *Job* to offer in his Behalf, we must say that this was not the Case, because such Lamb, as an Atonement for Sin, and as such typical of the Lamb of God who was to take away Sin by the Sacrifice of himself, must have been *Male*, and the Words would therefore, if this had been the Sense, expressed so much by being in the Form of the masculine Gender. I would observe farther in this Place, that had this Book of *Job* been written, as some learned Men have supposed, after the Captivity, or in the Time of *Ezra*, it would probably have abounded with as many *Chaldaisms*, commonly so called, as the Books of *Daniel* and *Ezra*. The \aleph might probably have terminated the Words just mentioned, as well as many others, the Exchange of the ψ for η , the final *Nun* for *Mem*, and other reputed *Chaldaisms* would have been as frequent and observable in *Job*, as they are visible in the others. But every Reader may satisfy himself that they are not so.

Chap. IV. Narrative, that, after all was over, in Consideration of *Job's* being stripped of all he had, his Friends contributed something towards setting him up again, and as it were to begin the World with. Upon this Occasion likewise they suppose that there was great Feasting, and Merry-making, and jovial Doings. Had the Course of this History been attended to, such gross Mistakes could not have happened. We read, Verse 10. the Lord gave *Job* twice as much as he had before: *After this every Man gave him a Kesita,* which, together with the *Ear-rings*, were, I suppose, brought as Oblations to this great distinguished Patriarch. After what is said in Verse 10. who can suppose that *Job* wanted any thing to enrich himself? What Monarch, so immensely rich as he was, could be supposed, when restored to his full Rights and Power, to stand in need of so pitiful a Subsidy? The Truth of the Matter seems to have been this: *Job* was now visibly under the Care and Protection of Heaven, the Favourite of the supreme Being, to whom the Dispensation of the divine Blessings was committed; the three Friends were pardoned and accepted upon *Job's* praying for them. What Wonder was it then that, upon hearing this Account, *all his Brethren, &c.* should come to * *eat Bread*

* The Word for *Bread* signifies, in its primary Sense, I think, sacrificial or sacramental Food, *ipsum sacrificium*, says *Marius de Calasio*. It is used for *War*. Mr. *Hutchinson*, I think, reconciles these different Senses by supposing, that

Bread with him, &c. and make proper † Offer-
ings, to receive the same Blessings which others
had done, *i. e.* to be pardoned and accepted by
the Prayers of this High-Priest. Chap. IV.

I have no Doubt upon me, but that the Banquet here mentioned was a religious one, a kind of sacramental or eucharistical Eating or Drinking, such as passed between *Abraham* and *Melchisedek*. Such an Act of public Homage and Gratitude was very seasonable, and a bounden Duty upon this joyful Occasion, and was therefore most probably performed by *Job*; whose Piety would certainly induce him, and his pontifical Character oblige him to appear and act in the most high Part and beneficial Office of the Patriarchal Dignity. A religious Joy was certainly uppermost in the Breast of the good Man upon this Occa-

B b 4

sion,

that this sacrificial or sacramental Food is the proper Support of a Believer in his Warfare or Combat with the grand Adversary, and is the Prey which he gains from him in every Victory over him, by which he is enabled to make still farther Conquests over him. These are the *opima Spolia*, not to be hung up to display our own Strength and Glory, but That of the true *Jupiter Feretrius*, by whose Help and Stroke this Bread and these Spoils are obtained.

† Here the Offering of *Ear-rings*, or ostentatious Ornaments, seems to be very pertinent, as an humble Mind and the resigning up of all proud Thoughts was thereby signified, which was the necessary Qualification for receiving the Blessing; and the Contribution of so small a Sum as a *Kesita* from each Worshipping and Penitent might be sufficient, as the Mind is more regarded than the Richness of the Oblation, where no particular Offering is commanded.

Chap.IV. sion, and took Possession of his whole Soul.
 { After the Vision he had been honoured with, he could have but little Relish for the low Pleasures of sensual Gratifications, till that sacred Impression grew more faint and weak by a fresh Acquaintance and longer Converse with worldly Delights.

This Account of the Feast, here related between *Job*, his Friends, Brethren, and Acquaintance, makes the Conclusion of the History as grand as the several Parts which compose it. The Hero's Character is complete: He is victorious by the Assistance and visible Interposition of a real God, and is so far from assuming any personal Merit to himself, that his first Declaration is a *non nobis, Domine*, expressed by a most solemn Recognition and the most public Acknowledgement of his Deliverer, with a grateful Commemoration of the Blessings he had received. Thus the Beginning and Conclusion of the History are uniform and consistent. The Piety of him who is the chief Subject of it is illustriously distinguished, as he is perfected by Sufferings, and more than Conqueror by Afflictions. The original Expressions and Phraseology used herein (when explained aright) will confirm, I think, the Interpretation here given. But I must be contented with throwing out Hints only, as I have taken the Reader already too far out of the Way.

XI. Chap. XIX. 25, &c. I need not tran-^{Chap.IV.}
 scribe this Passage, as the many and learned
 Comments upon it have been a Means of im-
 printing it in the Memory of all who either read
 the Scriptures, or hear them read, or are any
 way solicitous about the true Sense and Inter-
 pretation of the most important Places; and as I
 intend only to add a short Observation or two
 to what hath been said upon this Subject.

Bishop *Patrick* says, that St. *Austin* calls *Job*,
eximius Prophetarum, for this prophetic Account
 of the Resurrection of the Body. If the com-
 mon Tradition in ancient Times, mentioned by
Theophanes, be true, viz. that *Job* was one of
 those Saints who arose from the Dead to attend
 our Saviour in his Triumph over the Grave, some
 of the prophetic Descriptions set down in this
 Passage may receive a more satisfactory Expla-
 nation, and a more fixed and determined Sense
 than hath as yet, I think, been given them by
 any Commentators that have fallen in my Way.
 By the *latter Day* is commonly understood all
 that Period which hath, and will pass between
 the two Advents of Christ: Modern *Jews* say,
 that the Word ACHERON signifies *last of all*,
 (there is no *Hebrew* for *Day*) by which Interpre-
 tation *Job* must mean, that when every Thing was
finished, the Redeemer should appear upon Earth,
 and as a mighty Conqueror * *stand* upon the
 Earth,

* Bishop *Patrick* gives the Expression this Sense,
 as doth likewise the celebrated *Grotius*, as cited by the
 sagacious

Chap. IV. Earth, or keep the Field of Battle, when the great Adversary the Devil should be defeated, and not able to stand before him. This happened as to our Saviour's Part immediately upon his declaring, *It is finished*. At our Lord's Resurrection, *Job*, if raised at the same Time, had a † near personal View of him, which he promised himself in this Prophecy, when our Lord should *stand last of all*, or when he had finished what he came to do on Earth. But with regard to the Christian Family or Church, *last of all* must mean the second Coming of Christ, when he shall come to take Vengeance of his Enemies, and cast them with their Leader into the Lake of Fire and Brimstone. Satan as yet, though weakened, makes a strong Fight of it against the Soldiers of Jesus Christ, and takes many Captive: Whereas when the Captain of our Salvation shall come again in his *glorious Power*, the affrighted Arch-Rebel will disappear, and leave the victorious Messiah distributing Honours and Crowns to such as have distinguished themselves by their Fidelity and Bravery in the Day of Battle.

XII.

sagacious and learned Bishop *Sherlock*, in the second Dissertation, annexed to his Discourses upon Prophecy.

† The Word translated *not another*, should be rendered (as my learned Friend the Editor of the *Hebrew Bible*, printing at *Oxford*, thinks) *not at a Distance, è longinquo*, that being the proper Signification of *ZaR*. I would add here to this Observation, that the Words rendered here *for myself* must mean *for my Benefit*.

XII. Ch. XXI. 30, 31, 32. *That the Wicked* Chap.IV.
is reserved to the Day of Destruction; they shall be
*brought forth to the * Day of Wrath. Who shall*
declare his Way to his Face? and who shall repay
him what he hath done? Yet shall he be brought
to the † Grave, and shall § remain in the Tomb.

I shall produce what I take to be a more literal and just Translation, submitting it to the Learned.

For the Wicked shall be in Darkness to, or for the Day of Destruction, he shall be produced, or brought forth at the Day of || Passages or Separations. The next Verse as above, Verse 32. But or yet this very Person shall descend, or be brought to the Graves or Receptacles of dead Bodies, but he shall be awakened, or caused to awake upon the Heap, the Tumulus, according to Stockius, who, citing this very Place, tells us, that the Idea is taken from Shocks of Corn built up in a pyramidical Form: Such we know were the royal Sepulchres of Egypt, and the common Repositories for the Dead most probably imitated these in the Form of their Structure. It has been customary, I suppose, for all People to raise some Kind of Tumuli or Tombs over the Dead. The Word which I render Passages, or Separations, comes from a Verb signifying to pass over, or between,
 fo

* *Hebrew, Day of Wraths.* Margin of the *English Bible.*

† *Hebrew, Graves.* § *Hebrew, Watch in the Heap.*

|| *Yabarot, from Y a B a R.*

Chap. IV. so as to separate, divide, go forth and from.


* It is used to express the *Passing* of the Lamp *between* the Pieces of the Heifer, &c. when God made a Covenant with *Abraham*: And as this Separation of *Abraham* from Idolaters was signified in this Covenant or sacrificial Act, the Word has, in the Opinion of many, a religious Sense, and that the first and best Sense of the Appellative *Hebrews* is, Such as *passed over* from Idolatry to the Service and Communion of the true God. *Abraham's passing* likewise out of his own Country, and separating himself from surrounding Idolaters, was hereby expressed. Accordingly, the Word here points out, I think, that Separation and Division, which will be made by Fire at the last Day, and is typified and prefigured by the other less important and more particular Transitions and Divisions that may be recorded. The other Word, rendered *shall be produced*, or *be brought forth*, signifies to flow or proceed from. *Stockius* thinks that the Noun, as used in *Pf. LXVII. 6. Then shall the Earth yield her Increase, Fructum vel Proventum* †, must here denote the Worshippers of God, whom the Earth and Seas must give up at the last Day:
The

* The Noun *Transitus, Vadum, Separatio*, see *M. de Calasio*. It is rendered sometimes *End* or *Ends*, as *the Ends of the Earth*, because there the *Trajectus*, or *Passage*, and *Separation* begins. We call any particular Point, from whence we cross any great Water, such a *Passage*.

† See *M. de Calasio*, with Shoutings as of a Trumpet.

The Word in Verse 30, translated in the *English* Chap. IV. Bible reserved, signifies to *hide in Darknefs*, and to *corrupt*, according to *Trommius*; so that the Sense of the former Part of this Verse must be, the Wicked shall be covered under Darknefs and Corruption to the Day of Destruction, but then he shall be awakened, or caused to awake (for the Participle here used has the Sense of a Verb in * *Hiphil*) upon the Heap or *Tumulus* which covers

* The ם inserted before the last Radical of this Word proves that it must be a passive Participle, and not the third Person singular in the Future of *Kal*, as the Translations suppose it to be. Now *Masceff* tells us, that the *Future* in *Hophal* is the same with that in *Niphil*. The Idea of the Verb, here rendered *awakened*, is given and preserved in the *Noun*, which signifies the *Almond-Tree*. *Pliny*, in his *Nat. Hist.* Lib. xvi. c. 25, says, “ Ex his, quæ *Hyeme*, *Aquilâ* exoriente (ut diximus) concipiunt, floret *prima omnium Amygdala*, Mense *Januario*. *Martio* verò *Poma* matura.” And *Dr. Smith*, in a Book already cited, pag. 161, observing that the *Hebrew* Name of the *Almond-Tree*, when used as a Verb, is rendered *advigilavit*, shews the Propriety of the *Noun*’s being used for the *Almond-Tree* by adding, “ *Quæ prima inter Arbores evigilat*; because this Tree, before all others, *first waketh*, and *riseth* from its *Winter’s Repose*, &c.” referring his Reader to this very Passage in *Pliny*. But *St. Cyril of Jerusalem* is very exprefs and particular in making this Tree an *Emblem* of the *Resurrection* of human Bodies, and peculiarly descriptive of it. Speaking of the second Advent of *Christ*, and the Signs accompanying it, he cites *Eccles.* xii. 5. where upon the Words *Αυθησει το αμυγδαλον*, the *Almond-Tree shall flourish*, he observes, “ *Ως δε εξηγησαι φασιν*, *ΑΜΥΓΔΑΛΟΝ* ελθον δηλος τε *ΧΕΙΜΩΝΟΣ* το *ΠΑΡΕΛΘΟΝ*. *μελλει δε τα ΣΩΜΑΤΑ ΗΜΩΝ* μετα τον *ΧΕΙΜΩΝΑ*, *τ’ οτε ΑΝΘΕΙΝ* επ’ *ερανισεν* αιθος: *Quemadmodum* verò
“ *Inter-*

Chap. IV. covers his Body. It is then plainly asserted here,  that the full Punishment of Wickedness shall not be in this Life. The Wicked shall die as others do, or, in the Words of *Job*, *They shall lie down alike in the Dust, and the Worms shall cover them*: The Difference will be noted and felt in the Day of Wraths or Separations, when they shall be brought from their respective Prisons

“ Interpretes dicunt, *Amygdalum florens Hyemis Trans-*
 “ *tum* significat, sic et *Corpora nostra*, post hujus Seculi
 “ *Hyemem, flore bunt Flore supercœlesti.*” *Cyrl Hieros.*
Cateches. xv. pag. 215. Edit. *Milles.* As this Tree feels the most *early* Effects of the advancing *Light*, as appears by the Rising and Circulation of the Sap, before the general Revival of the vegetable Creation, and by putting forth its Blossoms in *January*, it becomes thereby a significative and expressive Emblem of a dead Body’s Reviving upon the first Approach of the *Sun of Righteousness*, the *true Light*, in the Morning of the Resurrection. This Tree gives likewise *with it* the Idea of *hastening*, as it is fully explained, *Jer.* i. II. and so is descriptive of that *Hurry*, which all the Dead shall be in to *appear before the Judgment Seat of Christ*, when summoned, and *made to awake*, by the Sound of the last Trump. How the Translators could render these Words, *shall remain in the Tomb*, which is a contrary Sense to that here given, I must leave the Reader to find out, if he can. Instead of the Body or Person’s remaining in the Tomb, which is *under* the Heap, or *Tumulus*, that covers the Body, the Words expressly say, it, or he, shall be *upon* it, describing the supposed Attitude of the Body, just released from the Prison of the Grave, preparing or prepared for its Trial, and *hastening* to it. Even the Margin of our *English Bible* suggests, that the Words may be rendered, *Watch upon the Heap*: How then can it *remain under* it? Here is a noble Testimony, giving strength to, and beautifully illustrating the Doctrine of a Resurrection,

sons or Graves, to take their Trial: Then the Judge of all Men shall openly declare to all the World *their Ways*, their most secret, most heinous Offences, and after Sentence shall make suitable Retributions, according to the Merits and Demerits of each Person. Chap. IV.

It may be thought that I have said enough upon the Passage above cited. But I cannot leave this Chapter without giving the Reader a paraphractical Exposition of some other Verses in it, which are so curious in their Way, that, if it may not be admitted as directly tending towards the Point in View, it will, I hope, be favourably received, as no unentertaining Digression.

The Verses are 27, 28, 29. *Behold I know,* &c. “ I am not ignorant of your Slanders
 “ against me, how ready you are to pronounce
 “ me a grievous Sinner, stained and polluted
 “ with some capital Crimes, which have brought
 “ down these severe Punishments upon me,
 “ though I would appear innocent in the Sight
 “ of Men, and a Person of exemplary Piety and
 “ Morality. You support this injurious and un-
 “ charitable Opinion of me by appealing to the
 “ Calamities that have befallen me: You taunt-
 “ ingly ask, what is become of my Palace, the
 “ Place of my royal Residence, the House of
 “ Princes? Supposing that my Sins have pro-
 “ voked the Almighty to lay it in Ruins, and
 “ that the Dwelling-places of the wicked Sons
 “ of a wicked Father, though lately such superb
 “ Buildings,

Chap. IV. “ Buildings, have suffered the same Fate, on the
 { “ same Account, and been made the Grave of
 “ their Inhabitants by a sudden and terrible
 “ Downfal. You have maliciously acquainted
 “ as many as you have met with passing that
 “ Way with the strange Calamities that have
 “ befallen me and mine, and desired them to
 “ look after their usual Tokens (*Signa Viarum*)
 “ which used to serve as illustrious Directions in
 “ their Journeyings. They would soon hear
 “ and see that their Places now were no more to
 “ be found, and enquiring Travellers could only
 “ be directed to the Ruins of these Buildings,
 “ which might shew the Situation from whence
 “ these stately Structures once pleased and com-
 “ manded the Eyes of every Passenger.”

I shall only add here, that *Schultens* mentions a Commentator on *Job*, called by him *felix Cerebri* * *Bolducius*, who supposes that *Job*, as Prince and Prelate, had two grand Palaces of Residence; the first, called here above the House of the Prince, another belonging to him as Bishop of a Cathedral; and that his being sequestered from the latter on account of his Leprosy, was one of his great Afflictions.

XIII. Chap. XXIX. 19, 20. *The Dew lay all Night upon my Branch. My Glory was fresh in me, and my Bow was renewed in my Hand,*

This

* A French Capuchin, who wrote a Comment upon *Job* in two Folio Volumes, and another Work *de Legge Latâ ante Mosen*, at the Beginning of the last Century.

This Chapter contains *Job's* comfortable Reflections upon his former Conduct, under a State of Affluence and Prosperity; and they afford excellent Advice to all in such a State, to make such a Use of the Blessing and Bounty of Heaven, as may administer Consolation under any great Change of Fortune and Condition. Upon such Distress, especially when it is severe and sudden, the Mind lays itself out to bring every thing to Remembrance that may alleviate its Burthen, and keep it easy under the Pressure of Affliction. And nothing can be a greater Cordial in a State of Adversity, than a Consciousness of having made a right Use of Prosperity. This was the Happiness of *Job*, who was not content with the bare Performance of his Duty to God and Man, as his then present Circumstances obliged him to do; but his Thoughts reached beyond this Scene of Action, this State of Probation: He had considered what would happen after he *should die in his Nest*. From the great Favour of Heaven, which he had so plentifully experienced, he tells us what were his Thoughts before he lost his Children and Substance, concerning the Perpetuity of the Grandeur he enjoyed in a long Posterity, after he himself *should die in his Nest*. This introduces the Words above cited, which cannot be explained without realizing (if I may be allowed to say so) the metaphorical Expressions therein used. The Reader must judge for himself when I have

Chap. IV. done this, and if he admits my Interpretation of the particular Expressions, he must agree with me in the Conclusion, which necessarily follows from Premises so stated. By *Dew* is frequently meant in the Language of the Scriptures, where the Context will allow it, the Blessings of Heaven, sweetly distilling upon and refreshing the beloved Children of God. There is such a Correspondence of the compared Ideas of the Grace or Blessing of God and Dew, that the Substitution of the latter to signify the former is more than bare Metaphor: It is Analogy, where the *Nature* of the Thing represented is in some Measure described; it is an Image rather than a distant, equivocal Similitude. By *Night*, I think, is meant the Night of Death, which it so often signifies in the Holy Books; and the Words my *Branch* are an easy Metaphor to signify his *Offspring*. After acquainting the Reader, that the Words *lay all Night* should be rendered in the future, * *shall lie all Night*, the Sense of this former Part, paraphrastically expounded, must be thus, When I die, the Blessings of Heaven shall or will descend, during my Night of Death and Continuance in the dark Grave, upon my † Offspring and Posterity,

* The Noun of the Verb, here translated *pernoctabit*, *shall lie Night*, signifies an *Inn* or House of Reception for Travellers, who, after a Night's Lodging, proceed forwards to the End of their Journey.

† A Commentator, cited by *Schultens*, says, that by the Words *my Branch* are understood the *Sons of Job*; and *Schultens* himself says, that in this Passage is contained an ample Declaration of *Job's* Faith, his full Hope of a happier State, &c.

Chap. IV.
 rity, who shall be as great and prosperous as their Father.

To proceed, *My Glory, nova erit*, says *Schultens*, shall be * *fresh in me, my † Power and Strength* shall be ‖ *exchanged* for the better, *i. e.* such as will exceed any thing I have or ever had of this Kind in Degree and Duration. And now we may fairly declare and conclude what *Job* promised himself and depended upon, as to himself, after Death, if we suppose that he knew the Meaning of his own Expressions. The natural obvious Interpretation of his Words must, I think, be this, or he may be supposed to say— Though my Body must rest in the Grave, as in a Bed, and lie there all Night, during the whole Time of its Separation from the Soul, in such a State of Inaction and Insensibility as seizes the weary Traveller when he lays himself down to rest after a fatiguing Journey, yet it will awake and arise in the Morning of the Resurrection, quite fresh and blooming with renewed and increased Life and Vigour, hastning with Joy to the Place of its Settlement and fixed Habitation. *They, who say these Things, plainly declare that*
 C c 2 *they*

* The Original gives the Idea of *Renovation*. *Instauration* is used for *Rebuilding* the House of God, for *Renewing* the Face of the Earth, *Pf. CIV. New Heavens* mentioned in *Isaiah*, &c.

† The Word here rendered *Bow*, when metaphorically applied to Men, says *Stockius*, signifies their *Power* and *Strength*.

‖ The original Word CHaLaPH has been already considered above, Chap. XIV. 14.

Chap. IV. *they look upon themselves as only Sojourners here, that they seek another Country, i. e. an heavenly.*

XIV. Chap. XXX. 22, 23. *Thou liftest me up to the Wind ; thou causest me to *ride upon it, and dissolvest my † Substance. For I know that thou wilt bring me to Death, and to the House appointed for all Living.*

Upon the Certainty of his Death, and his being carried to *the House appointed for all Living*, Job sounds his Assertion, that God would lift him up to the Wind, that he would cause him to ride upon it, and this to happen upon the Dissolution of his Substance, *Eccles. XII. 7.* is the best Comment upon this Place, *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.*

By the House appointed for *all Living*, the Generality of Commentators understand the Grave. But whether that be the true Construction, the Reader will judge when I have explained one or two of the original Words : Ke Be R is the common Word for the *Grave*, and not *Beth*, here rendered

* The Orig. to *ride*, as in a *Chariot*.

† *Heb.* signifies *Essence, Existence, Substance* ; *Schultens* says that it implies the greatest *Solidity*, i. e. where the Parts are most closely united. And where shall we find any thing under Heaven fully to answer these Ideas, *viz.* dissolving the most closely compacted Substance, unless in the Dissolution of the Soul and Body of Man in the Article of Death, when the Essence or essential Parts of Man are disunited, and the Union of Soul and Body, which is the closest that we can conceive, is at once dissolved.

rendered House, supposed by some to mean the House or Repository of the Body, when dead. The Grave indeed is the general Place for such as are buried, but there is no particular Place appointed as a common Receptacle, or as the Repository of all human Bodies : Whereas here is plainly described, I think, a Place where *all Living*, as such, shall be gathered together. The Words for *all Living* may be rendered for *all Life*. If so rendered, the Sense will be determined ; as, I think, the most absurd Commentator will not say the Grave is appointed for Life. The Rabbies indeed have told us that the Word for Life (when not attributed to the Deity) is plural, but this is not always true. In this very Book it is used twice in the singular by *Job* himself, and interpreted *my Life*, *Job* VII. 7. X. 1.

But the Meaning of these Words, *all Living*, will perhaps be more satisfactorily explained, if we look back to the first Use and Occasion of them, which was very early, and upon a most remarkable Occasion, *viz.* that of *Adam's* calling his Wife's Name *Eve*, because, says the Text, *she was the Mother of all Living*, which are the very Words used here in *Job*. When the Words are rendered *all Life*, then the *Semen sanctificans* (as Divines speak) our blessed Redeemer, must be understood ; otherwise, according to the present Translation, the *Semen sanctificatum*, all such as shall be sanctified, must be meant : So that the whole human Race, *Bad* as well as *Good*, are not comprehended under this Description, the

Chap. IV. Good only, or spiritual Life, being here signified. This Kind of Life, or that Part of good Men which is the Subject of it, and gives them the proper, peculiar Denomination of *the Living*, is immortal: As therefore the Living in this Sense never die, no Grave can receive them or be appointed for them; so that the *House appointed for all Living* must be a Place appointed for Immortals only, and *the Spirits of just Men made perfect* *. The Reader will be fully satisfied of the Justness of this Interpretation, by consulting the learned *Heidegger*: But as the Book is not so common as one would wish it should be, I shall transcribe and subjoin what may be sufficient to support what is here offered †. But moreover, the other textual Word in *Regimen* with

* Where the Soul of Christ, during the separate State of its Existence, made its abode; That Paradise to which the penitent Thief on the Cross was translated at his Dissolution, together with our Lord.

† “ Ad Semen Mulieris pertinet כל חי, omne Vivens,
 “ nam Semen Mulieris non esse nisi Sanctos patet, quia
 “ discernitur a Semine Serpentis; quod sunt improbi Filii
 “ secundum Originem Carnis et Sanguinis ex Evâ, per
 “ Reputationem vero, et Ingenii Similitudinem, Filii
 “ Maligni, Matth. XIII. 38. Filii Diaboli, 1 Jo. III. 10.
 “ Progenies Serpentum, Matth. III. 7.

“ Semen Mulieris illud est, cujus illa per Promissionem
 “ facta est Mater. At mox post Promissionem intel-
 “ lexit Adamus factam esse Evam, אם כל חי, Matrem
 “ omnis Viventis, spiritualem Vitam. Nimis enim exile
 “ est, si de Vitâ naturali explicetur. Cur enim, si ob
 “ Principium animalis Vitæ Eva dicta est, non ante
 “ Lapsum hoc ei Nomen inditum? Cur statim post
 “ Promissionem, per quam et ipsa Eva vivificata, et re-
 “ verâ

with *Beth*, and translated *appointed*, requires, I Chap. IV. }
 presume, the Construction which I have offered.
 The Verb of this Noun, or Participle, signifies
 to *assemble upon a great and solemn Occasion*. The
 hemantick Noun derived from it, here used after
Beth, signifies both the Place, Business, or Per-
 sons appointed or convened, *ex condito*, upon the
 Appointment, Command, and Designation of
 some Persons having full Authority to call such
 Assemblies, and make such Appointments: The
 States of Kingdoms so convened, the Πανηγυρις,
Conventus publicus, or national Congregations of
 the People are described by this Word. So here
 it must denote that Place and those Persons, *all*
Living, who shall be summoned by their Creator
 and Redeemer to meet him, when he shall call
 them, and to attend him at the last Day, accom-
 panied with the Angels and illustrious Host of
 Heaven. Our Lord is the true * *Asaph*, who
 will gather the Elect together from every Quar-

C c 4

ter

“ verà facta est Mater omnis Viventis in Spiritu, cum
 “ ante ipsum etiam *Adamum* videatur Promissionem am-
 “ plexa, ac ita, ut ex Promissione captatam Occasionem
 “ Nomenclaturæ appareat? *Eva* igitur facta Mater *Se-*
 “ *minis viventis*, quod duplex est, *vivificans* et *vivifica-*
 “ *tum*, *sanctificans* et *sanctificatum*; *vivificans* et *sancti-*
 “ *ficans* est *Christus*, *vivificatum* et *sanctificatum* *Fideles*,
 “ Utrique ex uno. Heb. XI. II.” *Heideg. Hist. Pa-*
triarch. Exercit. III. p. 86. See likewise *Romans IX. 8.*

The converted *Jew* cited in the *Prel. Disc.* in his 23d
 Page has made the following Remark, ‘ That *Eve* was
 ‘ called the Mother of *All Living*, as being the primitive
 ‘ Mother of the LORD of *Life*.’

* This Word is, by Interpretation, *I will gather*.

Chap. IV. ter under Heaven at the Time and Place appointed, and has likewise appointed for * *All Living* a proper

* The Reader will observe from what is said in this Place, that this Phrase of the *House appointed for All Living* must be understood of two different States of Existence, and that the Word *Living* admits of two Senses. The first State of Existence, which these Expressions refer us to, is that of departed Souls in *general*, where they remain or are kept for their final Trial and Sentence. And this was well known to the ancient *Jews* by the Name of *Seol*, *שְׁאוֹל*, comprehending *Paradise*, the supposed Apartment of good Men, and *Geenna*, the Place of the Wicked. *Bochart's Pars Posterior Hierozoic* cites Authorities from the Rabbies to confirm this Account of the *Jewish* Opinions upon this Subject, as they are here set down, which the curious Reader may read, for farther Satisfaction, at Page 801, 802. Edit. *Cadomi*, 1663.

“ Uno eodemque Momento Corpus *Fossæ* (*שְׁאוֹל*,
 “ expl. P. 152.) destinatur, et Anima *in Seol*. Cogor
 “ *Hebraice* loqui, sicut *Bochart*, quia *Latina* vox nulla
 “ suppetit, quæ *Hebraicam* satis exprimit.” From the
Jewish Notions of *Seol*, above given, the Word *Living*
 must require two Senses, applicable to the two different
 Conditions here supposed of Good and Bad. The Good
 only, in whom the spiritual Life was never extinguished,
 are to be called, in the truest and highest Sense, The
Living, and most properly styled *Immortals*, as *the second*
Death has no Power over them. The Bad may be called
Living in a secondary Sense, as they have a *Soul* that can-
 not die, though they have lost the Spirit or spiritual Life,
 which is the first and most noble Part of the human Com-
 position, and the only One whereby Man may be pro-
 perly said to *Live*.

But 2dly, *By the House*, &c. is meant the Place appointed for the general Rendezvous of the whole human Race at the Last Day, with their Souls and Bodies reunited, trembling, and expecting their final Doom.

O save me, Pow'r

Of Pow'rs. supreme, in that tremendous Hour!

Dr. Young on the Last Da.

a proper Place of Residence during the intermediate Time.

This Verse therefore, rightly rendered, must, I think, run thus, *And the Place of Appointment, or what is solemnly appointed for the Reception of all Living.* In common Reading the Sense is flat, not worthy the inspired Writer, saying only that *Job* would die, and be buried. But supposing that this Construction be right, he asserts something more great, and consistent with what he had before maintained; that after Death he should go to, and make one amongst the Good and Holy, departed this Life in the Faith and Fear of God, or in the true Sense of the Phrase, *be gathered unto his Fathers, unto Abraham,* and other good Men, then living; for *God,* who was *their God,* is *not the God of the Dead,* but of the Living: All such *live unto him,* and in their best Part never die. Wherefore our Saviour's Saying to the *Jews* (John VIII. 51, &c.) *If a Man keep my Saying, he shall never see Death,* understood in the Sense here given, is upon divine Authority literally true, without the Help of any Metaphor; for the spiritual Part of such as are sanctified, *shall never taste of Death.*

I must refer the Reader to one Passage more, if he should still be of Opinion that *Elibu* was a mere Man, and as such fallible: It is that remarkable Recapitulation of *Job's* Offence, and the Substance of the Dispute between God and

Chap. IV. him, delivered by the Lord himself out of the
 Whirlwind.

XV. Chap. XL. Ver. 8. &c. *Wilt thou also disannul my Judgment? wilt thou condemn me, that thou mayest be righteous? hast thou an Arm like God? or canst thou thunder with a Voice, like him? Deck thyself now with Majesty and Excellency, and array thyself with Glory and Beauty. Cast abroad the Rage of thy Wrath; and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the Wicked in their Place. Hide them in the Dust together, and bind their Faces in secret. Then will I also confess unto thee, that thine own Right-Hand can save thee.*

Can any reasonable Man, who reads these Verses with Attention, any longer doubt what was the Crime of *Job*, and consequently the Design of this Conference, and of the penning of this Book? To warrant the Propriety of this Conclusion in the 14th Verse, *Job* must have asserted, that his own Right-Hand, *i. e.* his own Strength and Abilities, could *save* him, without the Assistance of Him who was *Ben-jamin*, the Son of the *Right-Hand* of Power, the only one, whose peculiar Office and Glory it was to *save*, in the Scripture Phrase, *mighty to save*; which no one but he who was God, as well as Man, could do, which is suggested in the Questions contained in the Verses above cited. And now I may assume and apply the Words of St. *John*,

used upon another Occasion, in his 1st Epistle, Chap. IV. Chap. V. Ver. 9. *If we receive the Witnesses of Men, the Witness of God is greater.*

The Consistency of the general Tenor of the Book of *Job*, with the Hypothesis above advanced, must, I think, appear from the Texts now cited. The Opinion likewise of those Times concerning the fundamental and most important Truths of Religion, with the prevailing Error of that Age, may, I think, be clearly seen in the Passages explained in this Chapter.

C H A P. V.

Objections answered.

HAVING already, in the Progress of this Chap. V. Work, cleared my Way, as well as I could, by the Removal of many lesser Difficulties, and the Solution of incidental Doubts as they occurred, and seemed to obstruct the Passage to my purposed End, I proceed now to answer some capital Objections which will probably, and may plausibly be made to what is here supposed concerning the principal Design and Scope of the Book of *Job*. These I have reserved for a more particular and distinct Consideration; and I shall produce such as appear to me considerable enough to deserve more special Notice, after the most impartial

Chap.V. impartial Review of this Argument, and what hath been said upon it.

I. That which appears in the Front, and seems to be the most formidable of any, is this: Good and learned Men, ancient and modern Writers, have thought the first Scope and Use of this divine Book was the Exhibition of a perfect and illustrious Pattern of Patience, to encourage the Constancy, and support the Spirits, of all good Men under the Trial of Afflictions. The learned *Cocceius* introduces his Comment upon *Job* with this Declaration, as though it was a settled and agreed Point, and claims the Authority of St. *James*, as he was understood and quoted by St. *Cyprian*, &c. in support of this Opinion.

As the Strefs of this Objection seems to rest upon the Authority of St. *James*, if the Foundation fails, the Superstructure must sink. This I think will be the Case upon Examination. Let us hear what St. *James* saith :

* *Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an Example of suffering Affliction, and Patience. Behold we count them happy which endure. Ye have heard of the Patience of Job, &c.* St. *James* was comforting the sinking Spirits of the new Converts to Christianity under a Variety of Discouragements and Sufferings, under which they groaned, being hourly threatned with the Loss of every temporal Possession, and Life itself; And as Examples

* *James* V. 10, 11.

have

have generally a more forcible Weight than mere Chap.V.
 speculative Reasonings or Arguments, unsupported by pertinent Instances, the Apostle refers them to the most illustrious Patterns, for their Comfort and Imitation, to be viewed in the faithful History of the Holy Books. After placing *the Prophets* before them, as deserving the first Place and Notice, he adds, *Ye have heard of the Patience of Job*. Upon a Parity of Reason it may be said, that the principal Thing to be learned from the *Prophets* is an Example of suffering Affliction, and Patience : Nay these seem to be the Examples chiefly recommended by the Apostle for this Purpose ; whereas *Job*, by the more indirect Manner of mentioning him in the Expressions, *ye have heard of*, &c. seems to be added as an After-thought (humanly speaking) or for some particular View, arising from the then Circumstances of Things, and Persons. * *Job* seems to have

* For the like Reason *Job* seems to be named as one of the celebrated Triumvirate with *Noah* and *Daniel*, viz. to comprehend the whole human Race till that Time. *Noah* was the Representative of the antediluvian and post-diluvian Church in the holy Line from *Shem* ; *Daniel* represented the People of God under the *Mosaic* Oeconomy ; and *Job* is added as the principal Person amongst, or Representative of the *Gentiles*, or such as were without the Pale of the Church, or *Covenant*, though occasionally admitted to share in the Blessings of the right Line, or covenanted Sons of God : So that the Argument drawn from the Order wherein these Three are named, to prove that *Job* lived after *Daniel*, seems to be founded upon what was no way intimated or intended here. Upon such Kind of Reasoning we may say, that *Job* lived not long

Chap.V. have been mentioned upon this Occasion, not as though he was to be marked out solely and principally for this Purpose (for the Prophets stand before him,) but he was superadded to the Prophets, as the most eminent Instance of suffering Affliction, and Patience, in the Patriarchal State, or amongst the Nations. Some of the new Christians, the *Gentile* Converts might probably be more attentive to an Example taken from amongst the Nations. The Apostle may be likewise supposed hereby, in citing such an Example, to provoke the *Jewish* Converts to an holy Jealousy and Emulation, taking from them at the same Time an Occasion of boasting that such heroic Virtue was not to be found without the Limits of *Judea*, or unless amongst the direct Descendants of *Abraham*. These, I think, may be fairly supposed to be St. *James's* Reasons, or some of them, for alledging the Example of *Job* here in the Manner he does, and what he had chiefly in View in the Course of his Argument and Exhortation. That this indeed was the *Whole* of his Design with regard to *Job*, and the Argument of the Book of *Job*, will appear the more probable when it is considered, that the exemplary Patience of *Job* makes but a small Part of the Book. Accordingly, the marginal Note of the

long before the Nativity of our Lord, inasmuch as he is mentioned by St. *James* after the Prophets, who, according to St. *Matthew* XI. 13. prophesied, and according to St. *Luke* XVI. 16. were until John.

the *English* Bible upon this Scripture of St. *James*, Chap. V. refers only to the former Part of the first and second Chapters of that Book. *Job's* Steadiness indeed, and Patience under the accumulated Evils there recited, render him an Instance and Example deserving the high Honour of an Apostle's Praise and especial Recommendation: But even the divine Declaration and Testimony of his unblameable Behaviour upon these severe Trials leave Room to suppose, that his whole Conduct, and all his Speeches, were not so commendable or defensible. At the End of the first Chapter it is said, *In all this Job sinned not, nor charged God foolishly.* In the second Chapter, after his enduring so bravely the Infliction of the Boils, and resisting strong Temptations, it is said, *In all this did not Job sin with his Lips*; and surprizing it is that Flesh and Blood could endure so much without sinning with the Lips, when a fortieth Part of his Sufferings would, I fear, provoke many a nominal Christian to utter the most profane Reasonings and direful Imprecations. But these Words plainly direct us to a farther Search, to know whether *Job* upon any other Occasion charged God foolishly, or sinned with his Lips: I followed this Direction; how successfully must be submitted to my Reader's Judgment. But we may as well form a Judgment of the first Design and principal Use of a superb Edifice from a View of the Portico only, as of so august an History from the Introduction to it. By the Rules

Chap. V. Rules indeed of Symmetry and Proportion, the Grandeur and Magnificence of both may be estimated by skilful Judges: Such will not be deceived in their Expectation in the Application of these Rules to the Introduction of the History of the Book of *Job*. But in that, or any other Introduction, we must not expect to find the distinguishing Character and principal Aim of the Historian. One Use, and a great one, of this Book, is certainly an Example of suffering Affliction and Patience, particularly taught in the Introduction; but many others, and a more general and important one is to be looked after in the Body of the Work. Afflictions, we know, are sent for various good Reasons; not from any Delight taken by God in punishing *Man*, but for the Correction of some hidden Vice, for bringing to Light some great, reserved Virtue, which could not be placed in a proper Exposition, or receive so fine a Polish, without being cast into the Furnace of Affliction. By taking the Method just mentioned, and the Enquiry here made, I have traced, I think, this intricate and troubled Stream to the Fountain-Head, and found a Key to open the principal Meaning and Scope of this History.

II. Another Objection may be taken from what the infallible Judge of all Men declares concerning *Job*, that he was * *perfect and upright, and one*

* Upon Mr. *Hutchinson's*, &c. Supposition, that one, and perhaps the primary Occasion of this Book, was to convince

one that feared God, and eschewed Evil. How then can this Character be reconciled with the Charge supposed to be exhibited against him by *Elibu*, and with the Punishments, due only to Sinners, inflicted upon him ?

This seemingly strong Objection will, I think, soon appear, upon a short Examination, to assist and confirm the present Argument.

This high and divine Testimony of the distinguished, superior Excellencies of this eminent Patriarch will not, I hope, be understood to imply absolute Perfection, that *Job* was without Sin, or in an impeccable State. *Cocceius*, who speaks of him in the highest Terms, thinks it necessary to interpose a Caution in this Respect, “*Dicere autem ullum* “*Hominem absque peccato fuisse aut esse, maximum* “*Mendacium est,*” are the Words of this learned Writer : And if *Cocceius* were silent, we have Apostolical Authority for asserting that such hu-
man

convince the People of that Age, that the true God was superior to the supposed Deities of that Time, or that the God of Heaven was above the Operations of the Air and Elements, or the Prince of those Powers, the Character of *perfect* and *upright* is *absolutely* and literally true. Mr. *Hutchinson* therefore says truly, that * “*in this Case Job was perfect and upright,*” as he resisted Satan’s Temptations, by refusing to pay Homage to the Heavens, or Fire, Light and Spirit, though Satan, by the Permission of God, had employed the Artillery of those Agents to terrify him into an Obedience to, and Worship of them, by the dreadful Havock made by them in the Family and Fortune of *Job*, as described in the first Part of the History.

* *Essay towards a Natural History of the Bible,*

Chap. V. man Pretensions are false and arrogant. But *Job* was doubtless, compared with other Men, perfect and upright. He was probably the best, as well as one of the greatest Men of the East, was not stained with any scandalous Immoralities, and was constant in attending the public Worship of God. His Disposition was good, and his Conduct exemplary. And such a Character was necessary to support and establish the Point, which was intended to be proved by the Course and Progress of this Narrative. The Inference more particularly pointed out hereby was plainly this; if the most perfect and most upright Man within our Knowledge, or the Reach of Tradition, or History, I may add (if so much be not implied in *perfect*) if a Person of the most extensive Capacity and Knowledge of Things human and divine, be notwithstanding a Sinner, and an ignorant Pretender to Science in the Sight of THE Creator, what Authority can any mere Mortal have for setting any high Value upon himself on account of his intellectual, moral, or religious Attainments? A Person less distinguished, or of an inferior Character, could not have answered the Design of Providence in this Matter, and Nothing less than such a Hero, who had carried human Virtue to the highest Pitch it had arrived to, or would probably ever reach, one Instance alone excepted, could have taken away all Foundation of boasting, or trusting in personal Righteousness, and the Excellency of

human Understanding, called by some the Perfection of Reason. Poor modern Self-Idolaters, compared with this illustrious Pattern, might, if that were possible, be humbled by such a Representation; though perhaps some of the pert Ones may say they could answer some of the * Questions that puzzled *Job*. I wish they deserved such a Testimony of being *upright, fearing God, and eschewing Evil*: But whether this Character, or the Picture of *Job's* Adversary, the εχθρὸς ἀνθρώπων †, as drawn by *Cocceius*, describes them more truly, must be submitted to impartial Judges.

There is no Occasion, I think, to take particular Notice of what is said of *Job* in the 7th Verse of the last Chapter, where the Lord declares that *Job had spoken of him the Thing that was right*: This Declaration can relate only, I presume, to *Job's* Confession and Acknowledge-

D d 2

ment,

* Such as think themselves to be philosophical Adepts, long initiated into the Mysteries of Nature, and speak from sure Experience, may be apt to say that *Job* was only *pro illis Temporibus eruditus*.

† “ Vult *Satanas* nos ex Sede nostrâ, quantum in se est, depellere: Eò sunt comparata, τα πνευμαλικά τῆς πονηρίας, *spirituales Nequitia*, h. e. omnis *Subtilitas*, μεθοδεία, *Versutia*, omne *Stratagema*, omne *Telum*, non corporale sed *spirituale*, omnis *Sirenuitas*, *Vis*, *Potentia*, *Diligentia Nequitia* exercendæ et *patrandæ idonea*; quæ non vulgaris est, et humi serpens, sed *effereus in Cælum*, usque ad ipsum *Tribunal Dei*, et omni Occasione, si indormescamus, et *Latus ei nudemus*, per horribiles *Criminationes* nos reos agens.” *Cocc. in Job*, p. 24.

Chap. V. ment, contained in the 2d, 3d, 4th, 5th, and above all 6th Verse of the last Chapter, which the three Friends had not submitted to, or joined in; on which account the Wrath of God was kindled against them. No Argument therefore can be drawn from hence to prove that *Job* had not been a Sinner with his Lips.

III. A third Objection may seem to arise from the Facts above stated (which are, I humbly think, vindicated, and sufficiently established) concerning the Doctrines of *Righteousness*, a *future State*, the *two Natures of Christ*, &c. being known and revealed in the early Ages we have been considering: If they enjoyed so full a Revelation, so strong a Light as to see clearly these great mysterious Truths, to look into the other World, and to behold, as it were, the Heavens opening, and discovering the Messiah, as he was to appear and act in the Fulness of Time, what Advantage hath the Christian above the Patriarchal, or *Mosaical* Dispensation?

I beg leave to answer in the Words of *St. Paul* upon a like Occasion, *much every Way, chiefly because unto us are committed the Oracles of God*; as well such as were delivered by the supreme Legislator himself and his Apostles, as what were contained in the Canon of the Old Testament, which God spake by the Mouth of all his holy Prophets since the World began.

To be a little more particular concerning the Benefits and Excellency of the Christian Dispensation.

fation. We have thereby an Exemplification of Chap. V.
 what was before in Type, Figure, Prophecy, and Promise only. The History of the Incarnation, Sufferings, Death, Resurrection, and Ascension of our Blessed Saviour give a satisfactory Evolution of what was before in a great Measure folded up, and covered by a Veil, opening what was wrapped up as to the Manner of its Publication. Without this Revelation, the grand Scheme of our Redemption must have been left quite rude and imperfect, like the Ichnography of a Building, or an unfinished Plan, never carried into Execution.

One Instance may suffice here to prove this Point. Had not the Resurrection of Christ been verified and realized, according to the Predictions of the Prophets concerning this grand and important Event, all the Morality of Religion, and the most careful Conformity to the Duties and Precepts of the second Table would have been ineffectual towards taking away Transgression, or giving any Title to immortal Happiness*. *If Christ be not risen, then is our Preaching vain, and your Faith is also vain.* The last Dispensation is a Dispensation of Facts, and therefore *Truth* is said to *come by Jesus Christ, and in him*, or in the several Parts of what he did and suffered, *the Promises, &c. were Yea and Amen.* Doctrinal Points, properly so called, as necessary
 D d 3 for

* *If Jesus be not risen, says an Apostle, ye are yet in your Sins.*

Chap. V. for the Faith and Direction of all, were, with some circumstantial Variations, revealed originally to all. But the Sins of Man made it as necessary, as it was merciful, to contract the Rays of inspired Light, that, instead of its being totally lost in an universal Darknes, it might be preserved for the Benefit of Mankind, and shine forth again in some future convenient Season with renewed and universal Lustre. This happened when *Grace, as well as Truth, came by Jesus Christ*. To him we owe the *Comforter, which is the Holy Ghost*, who enabled the Apostles by their Preaching to enlighten the dark Corners of the Earth, *whose Sound went into all the Earth, and their Words unto the Ends of the World*, as expressly predicted, *Pf. XIX. 4.*

Some indeed have supposed, that the great doctrinal Point concerning a future State, whereupon Religion rests most securely, as its surest Foundation, and riseth most triumphantly, was not revealed till the last Days, because it is said that *Life and Immortality were brought to Light by the Gospel*. But the Words by no means carry such a Sense, or justify such an Opinion.

Bringing to Light aptly signifies taking Things out of the Shades and Obscurity of the prophetic Dress, and Expression, and giving them all the Illustration of Reality and a full Exposition*.
Though

* *Cyrus*, and what he was to do with relation to God's People, were foretold two hundred Years before the Birth of
of

Though a Resurrection had been taught, yet it ^{Chap. V.} was more fully explained and demonstrated by the Resurrection of our Saviour, and of the Bodies of such Saints as then *arose and appeared unto many.*

Hence St. Paul reasons, *If Christ be risen, how say some among you that there is no Resurrection of the Dead?* This explained the Doctrine so fully, as to leave no Room for Doubt and Scruple, though * *Moses* had shewn before *that the Dead should be raised.* But now this Light was to spread, and to be a Light to lighten the *Gentiles*, of whom this Text, according to many learned Commentators, is therefore † principally to be understood; as to them likewise, at the same Time, the Doctrine of Righteousness was to be revealed for their Comfort and Reliance, according to the Prediction, *his Righteousness hath he openly shewed (or revealed) in the Sight of the Heathen, Ps. XCVIII. 2.*

D d 4

If

of *Cyrus*. But the Prophecy was brought to Light when he appeared, and by his Actions explained every Prediction concerning him.

* St. Luke XX. 27, 28, &c.

† Supposing that the general Doctrine of a future State be intimated by the Words of 2 *Tim. I. 10.* what follows makes it very clear that this Revelation was for the Use of the *Gentiles*, as εἰς οὐρανὸν ἐγὼ—διδασκαλὸς ἐθνῶν, says the Apostle in the immediately following Words of Verse 11. *wherunto, or for which Purpose, viz. the Declaration of this Doctrine, I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.*

Chap.V. * If by *Life* and *Immortality* be meant the *Author* of *Life* and *Immortality*, then we know the Meaning, and a great one it is, viz. *God manifest in the Flesh*: This Manifestation accounts for the seemingly wide and different Meanings of the *Hebrew* Word *BoSHaR*, *Flesh*, and *good Tidings* or *Gospel*. *M. de Calasio* says, “ I. Significat Nuntium. Piel, nunciavit Rem bonam
 “ et lætam, evangelizavit. Nuntius bonus,
 “ Evangelista. Nuntium bonum, Evangelium.
 “ Deinde, Merces læta nunciantibus, Præmium
 “ quod

* The Original seems to favour greatly, if not to authorize, and fix this Interpretation, φωτισαυτος (Χειρε) δε ζων η̅ αφθαρασιαν, *enlightening Life and Incorruption*, not *αθανασιαν*, which is the Word used by *St. Paul* for *Immortality*. And what is *enlightening*, or throwing Light upon *Incorruption*, but explaining what had been said about it more obscurely before? The *Psalmist's* Prediction, that the *holy One* should not see *Corruption*, greatly wanted Light, and could not have been explained without that particular Circumstance attending our Saviour's Body in its being raised before it was any way corrupted. The *Hebrew* Word for *Corruption* is *פנה*, translated by *Pagninus*, *Fovea*, signifying that sort of Corruption, which happens to dead Bodies in the *Grave* or *Pit*. See this Word explained above.

Now as our Saviour was the Person, who, by dying himself, had *abolished Death* (as mentioned just before) or taken away its Sting, so *castam reddidit*, as the Original signifies, and appeared to be *Life itself* by raising himself and others from the Dead, and was besides the only Person who died, and yet did not see Corruption; this Passage seems to be applicable, if not solely, yet principally to him, and refers to the particular Prophecies of the *Royal Prophet*, and others, concerning him in these Particulars, without any Regard to the general Doctrine of a future State.

“ quod bonæ Rei Nuncio exhibetur. II. Signi-Chap.V.
 “ *ficat Carnem.*”

It may be here observed, that this Manifestation and Apostolical Description, thus interpreted, fulfilled what was predicted *Gen. III. 20.* where we read in our Translation, *Adam called his Wife's Name Eve, because she was the Mother of all Living.* The Words, I think, ought to be rendered, *Adam* (upon the Promise being given) *called his Wife's Name CHaVaH, because she was to be (futura esset, says a Commentator cited by Poole) the Mother * of ALL, OR UNIVERSAL LIFE, as the Original may, I had almost said, must be rendered.*

The Rabbies seem to have obscured this prophetic Description of the peculiar Manner of the Incarnation of the Son of God, by giving the wrong Root or Etymology of *Eve's* Name. For this Purpose, and to justify the Sense necessarily suggested in our Version, the Word *Eve* is derived from a Verb which signifies *to live, &c.* which begins with an He ך; whereas it is undoubtedly derived from the Verb CHaVaH, as our Translators inform us in the Margin, which begins with a CHeth ך, and is a Root of a different Signification, whose Exposition, according

* The *Semen sanctificans* is here understood, as the *Semen sanctificatum* was in another Passage cited above. See what is observed under N. XIII. in the preceding Chapter,

Chap. V. cording to *Marius*, is to *make manifest, shew forth, declare, demonstrate, exhibit, &c.* and is used in *Daniel* for a particular *Exhibition* and *Declaration* of those eventual Realities, which were *adumbrated*, and *enigmatically* represented in *Nebuchadnezzar's* Dream. It is evident, I think, that the Words, when first delivered, were understood by *Eve* in this Sense, from what she says upon the Birth of *Cain*, *I have gotten the Man*, THE JEHOVAH, as the Words are rendered by very learned Men. See *Glassius, Poole, Hutchinson, &c.*

Had *Eve* attended to every Particular of this Prophecy, she would have looked farther for the Completion of it. A Mother *only* being mentioned, as being to have the sole Honour and Blessing of producing this *universal Life* (who was properly so called, as he was the Author and Giver of Life) she might have inferred that *Cain* could not be the promised Seed, since he was conceived by *Adam's* knowing her. A future *Eve* was therefore pointed out, who should produce a Man without the Assistance of Man, and so be a Mother in an exclusive Sense. This Man, or Production, was likewise to be *all*, or *universal Life*, the Fountain of Life, and Restorer of Immortality: So that the Incarnation of our Lord explained and fulfilled this Prediction, by thus bringing Life and Immortality to Light. Comparing *spiritual Things with spiritual* is the fairest

fairest and surest Way of interpreting the Scrip-
 tures, and this Method will abundantly justify
 the Sense of this Text here given, and render
 every Thing and Part consistent. But to
 proceed;

Had not our Saviour * re-enacted, and re-
 established the social or moral Law, Men might
 probably have thought themselves quite at liber-
 ty in that Respect, and have let loose the Reins
 to the Violence of their strongest Passions and
 most dangerous Appetites. It might plausibly
 enough have been urged, that the *Jewish* Dis-
 pensation was quite abrogated by the Gospel, or
perfect Law of Liberty, as there was no Excep-
 tion of any Part: The Judicial and Ceremonial
 were confessedly repealed, and why might not
 the Moral be supposed to suffer the same Fate?
 This therefore, I humbly conceive, was one
 great Reason why our Saviour and his Apostles
 were so large and particular in re-establishing and
 inculcating the moral Law. Libertines would
 otherwise have had a fine Opportunity of shaking
 off so uneasy a Yoke, and † Few would have
 judaized

* I call it *re-enacting*, and *re-publishing*, because the
 moral Law, or Duty to our Neighbour, as well as our
 Duty to God, had been enacted and published *before* so
 fully, that our blessed Lord himself declares, *On these*
two Commandments hang all the Law and the Prophets,
 Matt. XXII. 40.

† Christianity, had it laid no Restraint upon irregular
 Appetites, would have had but few Opponents, and its
 Truths

Chap.V. judaized in this respect, or insisted upon the
 { Observance of the moral, as they did upon that
 of the ceremonial Law. Another great View
 in re-establishing the moral Law was certainly
 to restore it to its primitive Beauty and Sim-
 plicity, purified from all Pharisaical Glosses and
 Corruptions. By being retouched by that divine
 Hand which first formed it, it had the Advantage
 of an high and delicate Polish to recommend it
 to the Esteem and Admiration of Mankind.
 Add to this the Authority which accrued to
 this Law by its being declared by the Legisla-
 tor himself, as well as by being settled be-
 yond all Doubt by the clearest Rules and the
 brightest Example. To these distinguishing
 Excellencies of the Christian Dispensation may
 be added the inestimable Honour of seeing
 and conversing with God incarnate, as a Man
 talks with his Friend. If these Distinctions
 be not sufficient to give the Gospel-State a Su-
 periority, and Priority of Rank over the former
 Dispen-

Truths would have been allowed to have had their pro-
 per Force, which some of them were not permitted to
 have, on account of their thwarting the most beloved
 Lusts and Demands of the carnal Mind. Mr. *Hobbes*, I
 think, observed, that “ if the Demonstrations of *Euclid*
 “ affected the Passions of Mankind as much as many of
 “ the Precepts of the Christian Religion, they would
 “ have as little Force;” so that Infidelity arises from the
 Corruption of the Heart, not Want of Evidence, which
 is implied in the Expression of the Apostle, *an evil*
Heart of Unbelief.

Dispensations, the Reader, upon a little Recollection, will find out many more, more than can be easily recited. Chap. V.

Upon the Whole, we see that the several Periods of the Christian Church had proper and suitable Allotments, and Degrees of Light from above, assigned and communicated to it, for the better carrying into Execution the great Work of God in the Scheme of Redemption. Accordingly, each of the sacred Codes had its particular Use and Design; and the Friends of Revelation will never attempt to weaken its Force, by sowing Discord between these two faithful and powerful Allies.

IV. The last Objection which I shall mention appeared to me so strong and well-founded, that it had well nigh prevailed upon me to drop my Pen, and engage no farther in the Cause I had undertaken.

It might, I supposed, it would, I feared, be said by many, who dislike the Matter or Form of this Enquiry, who are Adversaries to the Doctrines maintained in it, or who think the Author unequal to such an Attempt, that the Writer of this Book must be that vain Man whom he would seem to abhor, by imagining that he can give a better Account of such important Doubts and Difficulties, than so many learned and good Men have been able to do through many successive Ages.

The

Chap. V. The first Answer which occurred to my Thoughts was, that God Almighty has frequently employed very mean Instruments in his greatest Services, and has *revealed to Babes* in Learning and Understanding, what had escaped the Enquiry of the most Lettered and Sagacious. But this specious Defence, when thoroughly considered and examined, appeared to be an Aggravation and fuller Proof of the supposed Charge exhibited against me, inasmuch as the Claim of a divine Direction betrays a higher, and a much worse Kind of Vanity, than any Pretension to superior human Wisdom. Enthusiasm *frequently* carries with it more Guilt, and *always* more Danger, than common Arrogance and Self-sufficiency.

The next Suggestion was more satisfactory, and will, I hope, remove a great Part of that general Odium, which the Objection above mentioned, when left to its full Force, never fails to bring along with it.

This Kind of Argumentation ought not to be conclusive, as it will prove too much. For if this Inference did necessarily follow from these Premisses, that is, if every Person who communicates his Thoughts to the Public must be declared guilty of Vanity and Arrogance, a Stop must be put to all Writing, as every serious Author is supposed to think, that he teaches or explains something either not known, or not sufficiently

ficiently known before: Whereas Providence seems to have planted in the human Breast an active Appetite of Praise, and an useful Spark of Ambition, as a proper Incentive to encourage the Exertion of our Faculties, to promote the Glory of God, and the Good of Mankind. A nice Conduct indeed, and much Circumspection is necessary to guard against any undue Risings in the Mind, that we may not suffer this heaven-born Principle, this celestial Fire to be abused, or spread itself into an ungovernable, destructive Flame. In these Cases *the Heart* of Man, especially a Man's own Heart, sitting in Judgment upon his own Actions, is *deceitful above all Things*. I have been as watchful as I could be over mine upon this Occasion; and as I pretend to no extraordinary Merit, no extraordinary Vanity will, I think, by candid Judges be imputed to me. *Secretum Iter* is that Path of Life which I have hitherto industriously proceeded in, as most agreeable to my Inclinations. My Talents likewise, and Abilities advise a private, or rather an obscure Passage. Besides this Course, by being habitual, is become so delightful, that I had no Desire of altering it; much less of inviting the malignant Eyes of an inquisitive and censorious Age, by a public Exposure of any mean, literary Disquisitions of mine. But meeting in my Way (notwithstanding the Privacy of it) with many poor, wounded Fellow-Travellers,
who

Chap. V. who have fallen amongst the worst of Thieves, and been robbed of the most inestimable Treasure, the saving Truths of Christianity, I was willing to avoid the Reproach, and detestable Character of the Priest and Levite, who have such an indelible Mark of Infamy fixed upon them by the sacred Evangelist: This History seems aptly to describe such Christian Priests and Ministers, as are so far ashamed of the Gospel of Christ, as to go *out of their Way*, rather than administer such Medicines to the Sick and Languishing, as are deposited with them for such salutary Purposes, and which will, when poured into the Wound, effectually relieve such great Distress. The Oil, herein offered and applied will, I hope, by the Blessing of God, have the intended Effect.

A farther Inducement to my Proceeding in this Undertaking was the Consideration of my being disabled, by a painful and incurable Distemper, from a constant and due Performance of that Part of the pastoral Duty which consists in instructing the People from the Pulpit. For this Reason I thought myself to be under a greater Obligation to declare my Sentiments from the Press, at a Time when the Enemies of Christianity are covering over the Foundations of it with so much Art and Diligence, that the very Traces of it will soon disappear, and be irrecoverably lost, if its Friends neglect at proper Times

Times to mark them out for Memory and Observation. Chap. V.

But after all, I must confess, that the most powerful Motive which pushed me forward, when I was at a Stand and in a State of Hesitation, was an ardent Desire of obtaining the greatest Reward and the highest Honour. One Verse in the Prophet *Daniel*, XII. 3. by frequently rolling in my Thoughts, removed all Obstacles, upon my being assured by Persons of Learning and approved Sincerity, with whom I consulted, that the Publication of these Sheets would probably contribute towards effecting that End for which so high, so inconceivable a Reward is promised. *They that be wise*, says the Text (*Teachers* says the marginal Version, upon which Construction my Hopes are built) *shall shine as the Brightness of the Firmament, and they that * turn many to Righteousness as the Stars for ever and ever.* After what hath been said in this Book, the Reader need not be told in what Sense I understand the Word *Righteousness*, as it occurs in this Place : And if I am mistaken in

* *V. Qui ad Justitiam erudit.* M. de Calasio.

By the *Mem* prefixed to the *Hebrew* Word for *justifying* or *turning to Righteousness* (causing to be justified, by shewing the right Way to it) the *Instruments* of this great Blessings are, I think, plainly signified; namely, those Teachers, who direct their Hearers to the true and only Justifier, by whom alone Men can be made righteous in the Sight of God.

Chap. V. such an Interpretation, the Mistake, I hope, will be pardoned, as it has been one Occasion of an innocent, and perhaps useful Undertaking. And since the Reward and Honour aimed at in this Attempt do not interfere with the Pursuits of worldly-minded Men, or any way incommode such as have other Prizes in View, I do not flatter myself, I think, in supposing that I am at full Liberty to indulge myself in the Gratification of what may be called a laudable Self-Love, and an honest Ambition.

two shilling. two shillings

POST

POSTSCRIPT.

Extrait from a Book printed at Paris 1748, under the Title of Les MŒURS, referred to P. XLV.

I. PARTIE. CHAP. III. ARTICLE I. DU CULTE INTERIEUR.

LE Culte intérieur réside dans l'Ame, & c'est le seul qui honore Dieu. Il est fondé sur l'Admiration qu'excite en nous l'Idée de sa Grandeur infinie, sur le Resentiment de ses Bienfaits, & l'Aveu de sa Souveraineté. Le Cœur, pénétré de ces Sentimens, les lui exprime par des Extases d'Admiration, des Saillies d'Amour, & des Protestations de Reconnoissance & de Soumission. Voilà le Langage du Cœur, voilà ses Hymnes, ses Prières, & ses Sacrifices ; voilà le Culte dont il est capable, & le seul digne de la divine Majesté. C'est aussi celui que vouloit rétablir dans le Monde, le Destructeur des Cérémonies Judaïques, comme il paroît par cette belle Réponse qu'il fit à une Femme Samaritaine, lorsqu'elle lui demanda si c'étoit sur la Montagne de Sion, ou sur celle de Semeron qu'il falloit adorer : *Le Temps vient, lui dit-il, que les vrais Adorateurs adoreront en Esprit & en Verité.* C'est

ainfi qu'avoient adoré les premiers Peres du Genre humain, & ces Hommes renommés dans les Archives du Peuple Juif, qu'on appelle Patriarches. *Ils n'avoient ni Temples, ni Oratoires, point d'Heures fixés pour la Priere, point de Formules d'Oraisons dressées, point de Rites ni de Cérémonies, point de Prosternemens ni de Génuflexions.* Le Cœur peut adorer en tout Tems & en tous Lieux, en toutes Postures & en toutes Situations. *Toute le Face de la Terre étoit leur Temple, la Voute céleste en étoit le Lambris.* Quelque Merveille opérée par le Tout-puissant frappoit leur Vûe : c'étoit-là pour eux le Moment d'admirer sa Grandeur. Un Bienfait, un Secours, une Consolation que la Providence leur envoyoit, leur marquoit l'Instant de se répandre en Actions de Graces. Lorsque le Soins de leurs Affaires, & les Besoins du Corps satisfaits leur laissoient goûter les Charmes de la Solitude, ils étoient avec Dieu, ils s'entretenoient confidemment avec lui, le louoient, le bénissoient, lui protestoient leur Attachement & leur Fidélité, & ne l'ayant point enfermé dans des Murailles, ils le voyoient partout. Debout, assis, couchés, la Tête découverte ou voilée, ils étoient sûrs d'être entendus, & il les entendoit en Effet.

Ce Culte saint, & *dégagé des Sens*, ne subsista pas long-tems dans toute sa Pureté : *On y joignit des Pratiques exterieures & des Cérémonies ; & ce fut là l'Epoque de sa Décadence.*

ARTICLE II.

DU CULTE EXTERIEUR.

Dans les premiers Siècles du Monde, les Hommes, justement convaincus que tout ce qu'ils possédoient appartenoit à Dieu, comme étant le Créateur & le Maître de l'Univers, lui en consacrerent une Partie, pour lui faire Hommage du tout : *De-là les Sacrifices, les Libations & les Offrandes.*

D'abord, ces Actes de Religion se faisoient en pleine Campagne, par la raison qu'il n'y avoit encore ni Villes ni Maisons. Dans la suite l'Inconstance de l'Air & l'Intempérie des Saisons obligèrent à les faire dans des Cavernes, dans des Antres, ou dans des Huttes construites exprès : *De là l'Origine des Temples.*

Chacun dans les Commencemens faisoit lui-même à Dieu son Sacrifice & son Oblation. Dans la suite on choisit des Hommes, qu'on destina singulièrement à cette Fonction : *De-là l'Origine des Prêtres.* Or, les Prêtres une fois institués, la Religion, ou, pour mieux dire, l'Appareil du Culte extérieur, grossit de jour en jour à vûe d'œil : Ils crurent le perfectionner en l'ornant ; & le rendre plus agréable à Dieu, en le surchargeant de Cérémonies. Ils imaginèrent donc des Jeux, des Danfes, & des Processions, *des Impuretés légales & des Expiations superflues.* La Religion dégénéra chez toutes les Nations en de vains

Spe&ctacles : Ce qui n'en étoit que l'Ombre & l'Ecorce, en parut l'essentiel aux Yeux des Hommes grossiers ; il n'y eut plus qu'un petit Nombre de Sages qui en conservassent l'Esprit.

L'Origine du Culte extérieur paroît pur & innocente : On se plaît à communiquer ses Sentimens ; & plus on les croit justes, plus on aime à les inspirer aux autres. Ce fut sans doute par ce Motif que les premiers Hommes firent en public quelques Actes extérieurs de Religion. Ils comptoient par des Cérémonies significatives faire naître dans les Cœurs les Sentimens qu'elles exprimoient. Il en arriva tout autrement, on prit les Symboles pour la Chose même : On ne fit plus consister la Religion que dans les Sacrifices, les Offrandes, & les Encensemens ; & ce qui avoit été imaginé pour exciter ou affermir la Piété, servit à l'affoiblir & à l'éteindre.

Comme les Lumieres de la Raison ne dictoient rien de précis sur la Maniere d'honorer Dieu extérieurement, on ne fut pas long-tems d'accord sur cette Matière. C'est à la seule Religion naturelle qu'il appartient d'être uniforme & invariable ; toute autre est infailliblement sujette à des Partages, des Divisions, & des Vicissitudes. *Chaque Peuple se fit un Culte à sa Guise.* De ce Partage naquit un autre Désordre, également contraire à la Sainteté de la Loi primitive & au Bonheur de la Société : Les différentes Sectes, que forma la Diversité du Culte, conçurent les unes pour les autres du Mépris & de l'Animosité ;
celles

celles surtout qui se piquèrent du plus scrupuleux Rigorisme eurent grand Soïn d'établir, que qui-conque rendoit à Dieu des Honneurs qu'elles pro-scrivoient, ou ne lui rendoit pas ceux qu'elles avoient mis en vogue, étoit l'Objet de son Cou-roux, & le feroit un Jour de ses Vengeances. De-là ces Haines irréconciliables, qui firent tant de fois couler le Sang des Sectaires, sans jamais af-souvir leur barbare Acharnement. On a beau faire des Efforts généreux pour la Paix ; quoiqu'ordonne la Religion Chrétienne elle-même, la plus pacifique de toutes dans la Théorie, on ne se fait point à aimer des Damnés : Cette Méthode fanatique de dévouër des Hommes vivans à l'En-fer n'est propre qu'à les faire massacrer.

Le Culte intérieur est unique ; il fut d'Obligati-on dans tous les Tems, il l'est dans tous les Lieux, & par une Conséquence nécessaire, *il est connu de tous les Hommes.* Point de Choix par conséquent à faire par Rapport au Culte intérieur. Il n'est point deux Manieres d'aimer Dieu, d'être sensible à ses Bienfaits, soumis à son Autorité, pénétré de Respect à la Vûe de sa Grandeur ; mais il est un Infinité de Signes arbitraires, par lesquels on peut marquer ces Sentimens. Tous ceux qui sont institués à cette Fin sont innocens : S'il est un Choix à faire, c'est de préférer les plus clairs & les plus intelligibles ; encore ce Choix n'est-il pas d'une Nécessité indispensable, attendu que la seule Convention suffit pour donner de l'Energie à des Signes, & les rendre expressifs. Un Serpent

tourné en Cercle, la Queue rentrant dans la Tête, étoit chez les Egyptiens un Symbole clair de l'Eternité, parce qu'ils étoient convenus de la désigner par cette Figure. Le Cercle ailleurs représentoit la Divinité : Chez les Hébreux elle étoit figurée par une Triangle. Les Cananéens se purifioient par les Flammes ; les Juifs par des Ablutions. Qu'importe, en Effet, qu'on peigne Dieu, rond ou triangulaire ; pourvu qu'on entende exprimer, soit par le Cercle ou par le Triangle, qu'il est plus parfait de tous les Etres ? Qu'importe qu'on exprime la Pureté, par l'Eau ou par le Feu, si l'on est persuadé également, que sans la Sainteté des Mœurs on ne peut jamais plaire à Dieu ? Qu'importe qu'on immole à l'Etre suprême, un Bœuf ou un Elephant, une Brebis ou un Bouc, un Merle ou un Cygne ? Qu'importe même qu'on lui sacrifie des Animaux, ou qu'on ne lui offre que des Légumes ; pourvu qu'on reconnoisse ne rien tenir que de sa Main ? Qu'importe enfin qu'on le prie la Tête tournée vers le Ciel, ou les Yeux baissés vers la Terre, debout ou prosterné, assis ou à Genoux ; pourvu que le Cœur soit devant lui dans un parfait Anéantissement ?

La Nécessité de rendre à Dieu un Culte extérieur, ne prouve rien en faveur de tel ou tel Culte particulier. Peut-être Dieu n'est il pas plus mécontent de la Diversité des Hommages qu'on lui rend dans les différentes Religions, qu'il ne l'est de ce que dans l'Eglise Romaine
quelques

quelques religieux récitent les Matines à Minuit, & d'autres le Matin ; de ce que quelques-uns les chantent, & d'autres les psalmodient.

—— S'il est une Sorte d'Hommage, que Dieu exige des Hommes par Préférence à tout autre, il faut bien qu'il ait pris soin de les en informer tous : Ou croira-t'on qu'il attende après nos Prêtres & nos Docteurs, pour nous donner des Idées justes en Matière de Religion.

Un Homme qui vivoit seul sur la Terre seroit dispensé du Culte extérieur ; *ce n'est point par Rapport à Dieu qu'il a été institué* ; il l'a été pour unir les Membres de la Société par la Profession ouverte d'une seule & même Religion.

A L E T.

A

L E T T E R

F R O M

My very learned Friend Mr. *Holloway*,
Rector of *Middleton-stony*, *Oxfordshire*,
concerning the Word HaRUM.

I Think the Task you have given me hereupon, is to return my Opinion of the Name *Hermes*, whether it may not as well have a *theological* Relation to ערום, as a *physical* to הרם; as also, whether the Temple at *Mecca*, called *Haram*, may not have been denominated from, or have Reference to the same. Now, ץ and ה, the initial Letters in these Words, are, as you observe, of the same Organ, and do, I believe, often give to the Words in which they occur some Affinity with one another; though they still keep their several Derivatives in their own original Language distinct and clear: And therefore in etymologizing *Hebrew* Words, I myself do not use to suppose the radical Letters, or the servile, where used as Radicals, divide Stocks with one another, so as that a Word, suppose, with a ק may be derived

rived from another with a \aleph or η in the same Order : So, of $\epsilon \eta \eta$; & *contra*. But this, in the Instance before us, is not the Case : For you are not here considering *Hebrew* Words as Derivatives from their own *Hebrew* Roots, but *Egyptian*, *Arabic*, and *Greek*, as Corruptions of *Hebrew* ; and, among such, I dare affirm, that Nothing is more common than for the Daughter-dialects to form their Words, in that Manner, from mere Corruptions of *Hebrew* ones ; as by putting one Letter for another of like Power, or by jumbling the Senses of several like Words in one. Thus, in the particular Example of *Hermes*, you are certainly right, that it is fetched from a Mixture of the two Words $\epsilon \eta \eta$ and $\eta \eta \eta$, to which I must add a third, $\eta \eta \eta$; because the *Mahometans* write their *Haram* with Hha, \aleph , in the first Order, which stands in their Alphabet for η in the *Hebrew*. Moreover, the latter Members in $\epsilon \eta \eta$ and $\eta \eta \eta$ are, as you also observe, one and the same, whether the Root be $\eta \eta \eta$, $\eta \eta \eta$, or $\eta \eta \eta$, or a Mixture of all these : And your Account of the two former Members $\eta \eta$ and $\epsilon \eta$, with your Supposition of their Derivation, or Relation, is not to be disputed. To which add, that *Hermes's* Attributes of *Interpretation*, *Eloquence*, *Cunning*, &c. as also some of his Images exhibited quite *naked*, others, with filthy *Nudities* exposed ; with his Insignia, *viz.* a *Wand* with *Serpents* twisted about it, even as the old *Serpent* is usually represented winding about the fatal Tree ;

Tree ; a *Goat*, the swelling Animal, and a *Cock*, the vigilant One, which two are often placed on either Side of his Idols ; nay some of his said Idols, dressed in a flowing Garment, with the Bosom full of *Apples* : All these, I say, are pretty plain Evidence of the Relation of his Name to the *Hebrew* Root עור, and ערם also ; and we are much obliged to you for it.

As for that *Haram* of the *Arabs*, they write it, as I have said, with their Hha > in the first Order, as if it were taken from the *Hebrew* חרם. But, I don't allow them to know any thing of the Orthography and *Ratio* of the *Hebrew* Words from which theirs are taken ; and therefore believe, their Temple *Haram* was originally called by this Name [*Haram*] as being made of a Mixture of this, and your two Roots, taken together. As they themselves are a Monument of Commixtion, so have they confounded these Roots with one another, as indeed they have done all other Roots ; and so have given the Critics in their Language an infinite Fund of *Arabisms*, literally, in the appellative Sense of the Word, *ad dandum ex Fulgore Fumum*.

I will now lay before you a short Table of the three Words חרם, חרם, and ערום, (as they are blended in the several Dialects, from the *Chaldee* to the *Arabic*;) out of *Castel's* Lexicon.

I. הרם with ה.

Chald. הורמין and הורמין. The Name of a *Dæmon*.

Syriac הרמים, Ἑρμης. In *Syriac* Letters ܚܪܡܝܫ; ܚܪܡܝܫ.

Arab. هرم. To magnify, elevate, or raise up.

هرم A Pyramid, such as those in *Egypt*,

i. e. a Kind of Temple, هرميس Ἑρμης.

Hermes Trismegistus.*

But these Names for *Hermes* are of no great Authority in any Respect, being, comparatively, but lately taken from the *Greek* Ἑρμης.

2.

* To countenance the Conjecture mentioned in the Preliminary Discourse, p. 13, &c. concerning *Hermes Trismegistus*, the Reader is desired to peruse the following short Extract from *Suidas*.

Ἑρμην. Mercurium. Hunc Jovis et Maiæ filium esse dicunt; quasi dicas Mentis et Prudentiæ. Ex Mente enim et Prudentiâ nascitur Oratio. Quamobrem etiam alatum eum faciunt. Nihil enim Oratione velocius. Item auctorem Lucri, et Mercaturæ Præsidem eundem statuunt.

(†) Ἑρμης ὁ Τρισμαγιστος. *Mercurius Trismegistus. Hic fuit sapiens Ægyptius, et ante Pharaonem floruit: vocatusque fuit Trismegistus, quod de Trinitate locutus fuerit, dicens, in Trinitate unam esse Deitatem. Sic autem fatus fuisset fertur. “Fuit Lumen intelligens, ante Lumen intelligens, et Mens Mentis lucida, neque quidquam erat aliud, quam hujus (Mentis) Unitas. Ea cum semper in sese ipsa sit, semper suâ ipsius Mente, Luce, atque Spiritu univèrsa continet. Extra eam (Mentem) neque Deus est, neque Angelus, neque ulla alia Essentia. Omnium enim est Dominus, et Pater, et Deus, et omnia sub ipso et in ipso sunt. Nam sermo ipsius, qui perfectus omnibus Modis est, et fœcundus, et Opifex, cum in Aquam, cujus fœcunda Natura est, incidisset, eam fœtam reddidit.”*

(†) De hoc Hermete et scriptis, quæ sub ejus Nomine hodie adhuc circumferuntur, prolixè agit Lambec. in Comm. de Bibl. Cæs. lib. 7. pag. 24. et seq.

2. חרם with ה.

Chald. חורמן. Some *Serpent*, a Kind of *Asp*, or a *Basilisk*.

Syriac ܚܘܪܡܢ. An *Asp*, *Basilisk*, &c.

Sama. ܚܘܪܡܢ. *Craft*, *Subtilty*, from the *Hebrew* ערום.

Arab. Names for a *Basilisk* ; *Libidinous* ; a *Goat*.

Ethi. A Name for any *Idol-Temple*.

Arab. The Name for their *Temple of Mecca*.
Also Names for an *Heap*, an *Hill* ; also
Craft, *Subtilty* : In which they confound
it with both חרם, and ערום.

3. ערום with ע.

Chald. ערמונה. A *Basilisk*. ערמון. An *Heap*. *Crafty*.

Syriac An *Heap*. *Crafty*.

Arab. ערמה. A *Serpent* with *black* and *white*
Spots ; a *Nudity*.

Sama. ܥܪܡܢ. A *Goat*. All which are *Hermes's*
Hieroglyphics, *Attributes*, or *Attitudes*.

Now,

dit." Hæc fatus Hermes, sic precatus est : Adjuro te Cœlum, magni Dei sapientissimum Opus. Adjuro te Vocem Patris, quam locutus est primam cum totum Mundum condidit. Adjuro te per unigenitum Sermone, et Patrem omnia continentem : Propitius, propitius esto mihi.

Here we see that a *Trinity in Unity* was supposed to be intimated in this *Title*, though the *Usurper* by appearing in an *human Shape* or *Name* durst not claim it for himself.

Now, who does not hence see the Confusion of the three Roots? But, the said *Insignia* rather give the last of the three a Title to *Hermes*: And I think, they have all an equal Share in the *Haram* at *Mecca*.

If any Part of this has your Approbation, you have a Right to make what use of it you please, the whole only flowing from the Line you yourself had drawn. I am, Sir,

*Your ever most affectionate,
and obliged humble Servant,*

B. HOLLOWAY.

*The Reader is desired to add what follows to
Page 92, of the Preliminary Discourse.*

If the Words, *in process of Time* or the End of Days, occurring *Gen. IV. 3.* may in the Judgment of learned Men have a limited Sense, and be a synonymous Phrase for the Sabbath-Day, when a more solemn Commemoration of the Blessings of Creation and Redemption was commanded to be observed, and proper Sacrifices and public Rites appointed for these great Purposes, I shall not oppose the Assertors of such an Opinion. The *Hebrew* Word for Days, when used without any Addition, may be supposed, I conceive, to stand for that periodical Revolution

of Days, called a Week, and the Word joined here with it, and rendered *Process* or *at the End*, signifies *Terminus, ad quem & à quo* (as the Schoolmen speak) Boundary, and so is peculiarly descriptive of *this Day* placed between two Weeks, the End of one and Beginning of another. From this Sense of the Word Days, we need not call in the *Samaritan Pentateuch* to supply any Defect in *Gen. XXIV. 55.* where the Original must be literally rendered, *Let the Damsel abide with us Days, IMIM* (there is no *Hebrew* for a *few*) that is a Week, or says the Text *Ten*, that is *Days*, the immediate Substantive or Antecedent to which the Word *Ten* should grammatically relate, and thereby proves that in this Place the Word *IMIM*, Days, put absolutely without Addition, signifies a Week or Seven Days. And this was a reasonable Time for a Visit, and as long as can be supposed, considering how many Persons and Cattle were to be provided for.

I take this Opportunity of observing from the *LXX Translation of Gen. IV. 7.* that the *Jews* themselves at that Time must have acknowledged, that there was a known, prescribed Form of Sacrificing or Worship given by God to his Church so early as this Sacrifice of *Cain* and *Abel*. The *LXX Version* is in these Words, *εχ εαν ορθως προσενεγκης, ορθως δε μη διελης, ημας*; which Words are set down in *Origen's Hexapla*, p. 19. Ed. Montf. with

with the *Latin* Translation of them thus : *Nonne si rectè offeras, non autem rectè dividas peccasti ?*

This is cited not to defend or justify this Translation of the *Hebrew* Text ; but as an incontestable Evidence of the * Opinion of the
Jewish

* The Reader will observe what this Version of the LXX is here produced *principally* to prove. At the same Time I must confess, that the Objections made to the *Reality* of *Cain's* incurring the divine Displeasure for want of a right Division, or dividing the Sacrifice according to the instituted Rites, founded chiefly upon *Julian's* Reasonings, and *Cyril's* Silence in his Answer to *Julian*, have no Weight with me. Deists and Apostates might set aside the divine Institution of a great Part of the *Mosaic* Ritual, to say nothing of *Christian* positive Laws, if a Conformity to the Sentiments and Approbation of every Man's Reason be the necessary Test of Divine Laws. From such Rules of trying the Veracity of Facts recorded in the Bible, how might the History of *Abram's* Sacrifice have been exposed and ridiculed by the Blasphemies and Scoffs of a *Julian* or a *Lucian*, where the Divisions of the Sacrifice are described so circumstantially, as though a great Stress was laid upon its being rightly divided ? Why then should this Interpretation of the LXX be treated as ridiculous, and such a Fact be given up by Believers, upon so despicable and weak an Attack, as untenable and indefensible ? The End and Designs of God's Laws are not always to be fathomed by, or wholly laid open before, the human Understanding. It is sufficient that we may be assured that they are ordained for wise Purposes, and the Benefit of God's People. The *Julians* of this Age may, perhaps, ask what Connection there is between eating Bread and drinking Wine with any peculiar Rites, and the Forgiveness of Sin, upon the Principles of right Reason ? Should they start such an impious Question, we shall do well to imitate *St. Cyril*, by a contemptuous Silence.

Jewish Church (if these Translators may be supposed to comment or translate according to it) with regard to a revealed or positive, though unwritten Law, concerning the *Modes* of Public Worship, or an instituted Ceremonial ordained to be observed by all true Worshippers and Believers: So that the *Levitical* Laws concerning these

But however what is said in *Gen. XV.* compared with *Levit. I.* and *Jeremiah XXXIV. 18, 19.* will be sufficient to convince any Believer, That a *right Division*, was no immaterial or trivial Form, but an essential Rite, necessary to bring down that heavenly Flame, which was the infallible Token of the Divine Acceptance. Without a *right Division* indeed of the Sacrifice, the *People* could not have passed *between the Parts thereof*, which was necessary to signify and witness their Consent to the Covenant or the Performance and Execution of *their Part*, in order to be entitled to a Fœderal Right to what was promised on God's Part. These Scriptures are likewise, I think, an undeniable Proof, that the Church of God was the same, and governed in a good Measure by the same Laws and Rules of public Worship under the *Patriarchal* and *Mosaical* Dispensations, since it is evident that the same sacrificial Observances were in Use and Force in the Time of *Abram*, and in the Days of *Jeremiah*; that is, from the Year before Christ 1913 to 590, or 1323 Years. And it may be fairly presumed, that the same Ordinances were prescribed during the whole State of Sacrifice, as well before the Time of *Abram*, as after the Days of *Jeremiah*. Why then should an Assertion or Supposition, that the Want of a *right Division* upon this Occasion was a sufficient Ground for rejecting the Offering and Offerer, be treated with Contempt, and given up, as some weak Writers would persuade, to the Scoffs of Apostates, as an indefensible Point, and a ridiculous Hypothesis? Let *Men of Reason*, ANSHI LeBaB, tell us why.

these Matters were probably, for the greater Part, the same that were commanded under the Patriarchal Dispensation. It was undeniably so in the present Case about *dividing the Sacrifice*, as the Reader may see in what is said of *Abram's Sacrifice*, *Gen. XV. 10.* And if this be justly observable in so minute a Particular, it may fairly be presumed to be the Case in what may comparatively, in our view of Things, be called the βαρύτερα, *weightier Matters* of the Ceremonial Law.

It appears likewise that this Judgment of the *Jewish Church* in the Time of the LXX, was a received Opinion among the Christians of the first Ages: For *Theodotion*, whose Version was written in the Reign of *Commodus*, renders the Hebrew לֹא שָׁעָה, *Gen. IV. 5.* (in our Translation, *he had not Respect*) by the Words οὐκ ἐνεπύρισε, explained thus in *Latin, Super Sacrificium ejus non inflammavit*, as the Reader may find in *Origen's Hexapla*, Edit. *Montfaucon*, p. 19. Hereby I think it is clearly seen that the same Circumstances and Rites were supposed by the Christian Church in this Age to have accompanied the Sacrifice in the Days of *Cain* and *Abel*, as in the Sacrifices of *Abraham* and those under the Law given at *Sinai*, when the heavenly Fire falling upon and consuming the Sacrifice, was the demonstrative Proof and Token of God's Acceptance, therefore called by the best Interpreter of this Scripture, *God's testifying of Gifts, Heb. XI. 4.*

and a comfortable Assurance of the Pardon of him or them, in whose Behalf the expiatory Sacrifice was offered. St. *Jerom's* Comment upon this Part of *Theodotio's* Version, as cited by the very learned Editor of the *Hexapla*, sufficiently authorizing this Remark, shall be set down for public Satisfaction. “ *Unde scire*
 “ *poterat Cain, quod fratris munera suscepisset*
 “ *Deus, & sua respuisset; nisi Interpretatio illa*
 “ *vera est, quam Theodotio posuit: Et inflam-*
 “ *mavit Deus super Abel & super Sacrificium*
 “ *ejus; super Cain verò & super Sacrificium*
 “ *ejus non inflammavit.*”

F I N I S.

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